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The Normal School:

BY ALDERNOE WELLS.

The Model School:

BY WILLIAM J. UZVIN, M.A.,

Principal of the Normal School.

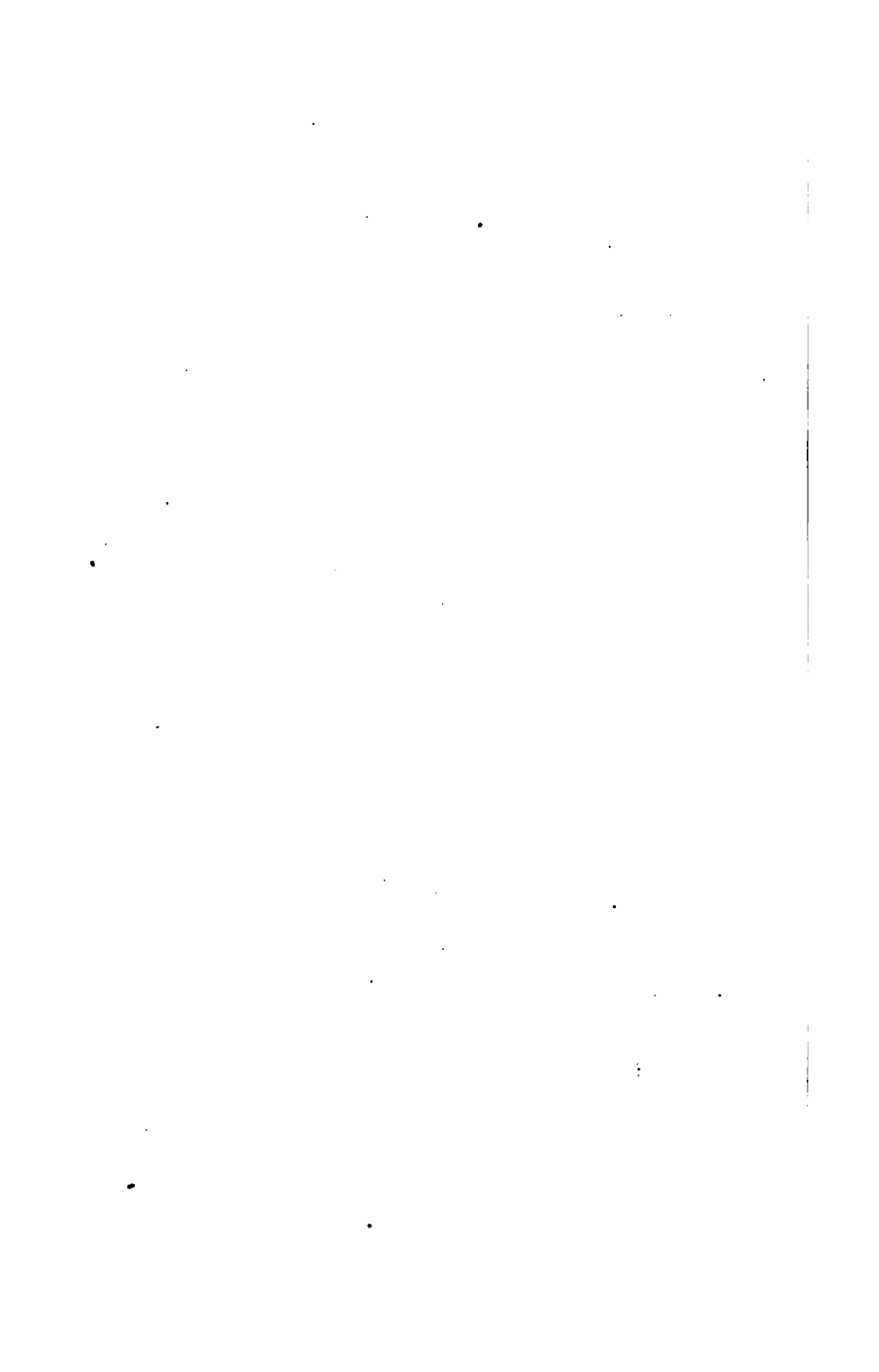
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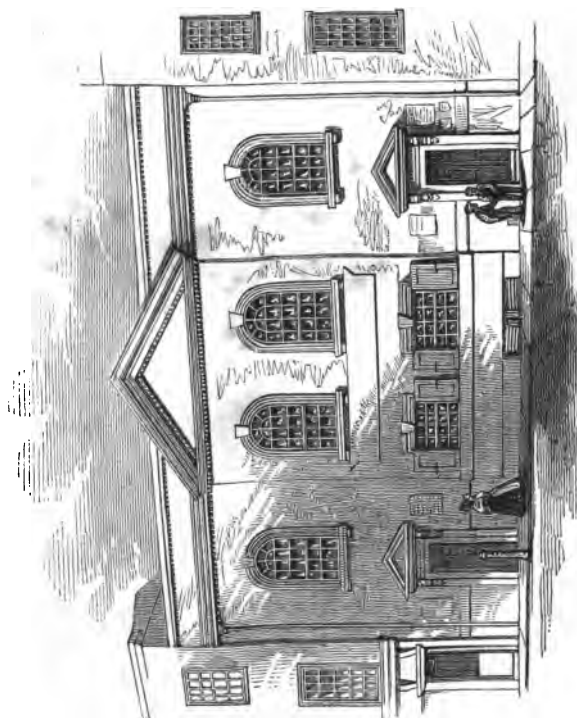
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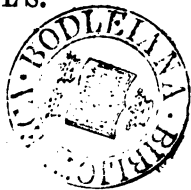




MODEL TRAINING SCHOOL, JEWIN STREET.

The Normal School:

BY ALGERNON WELLS.



The Model School:

BY WILLIAM J. UNWIN, M.A.

WITH NOTES, ILLUSTRATIONS, VIEWS, AND PLANS.

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The Normal School.

AN

INAUGURAL DISCOURSE,

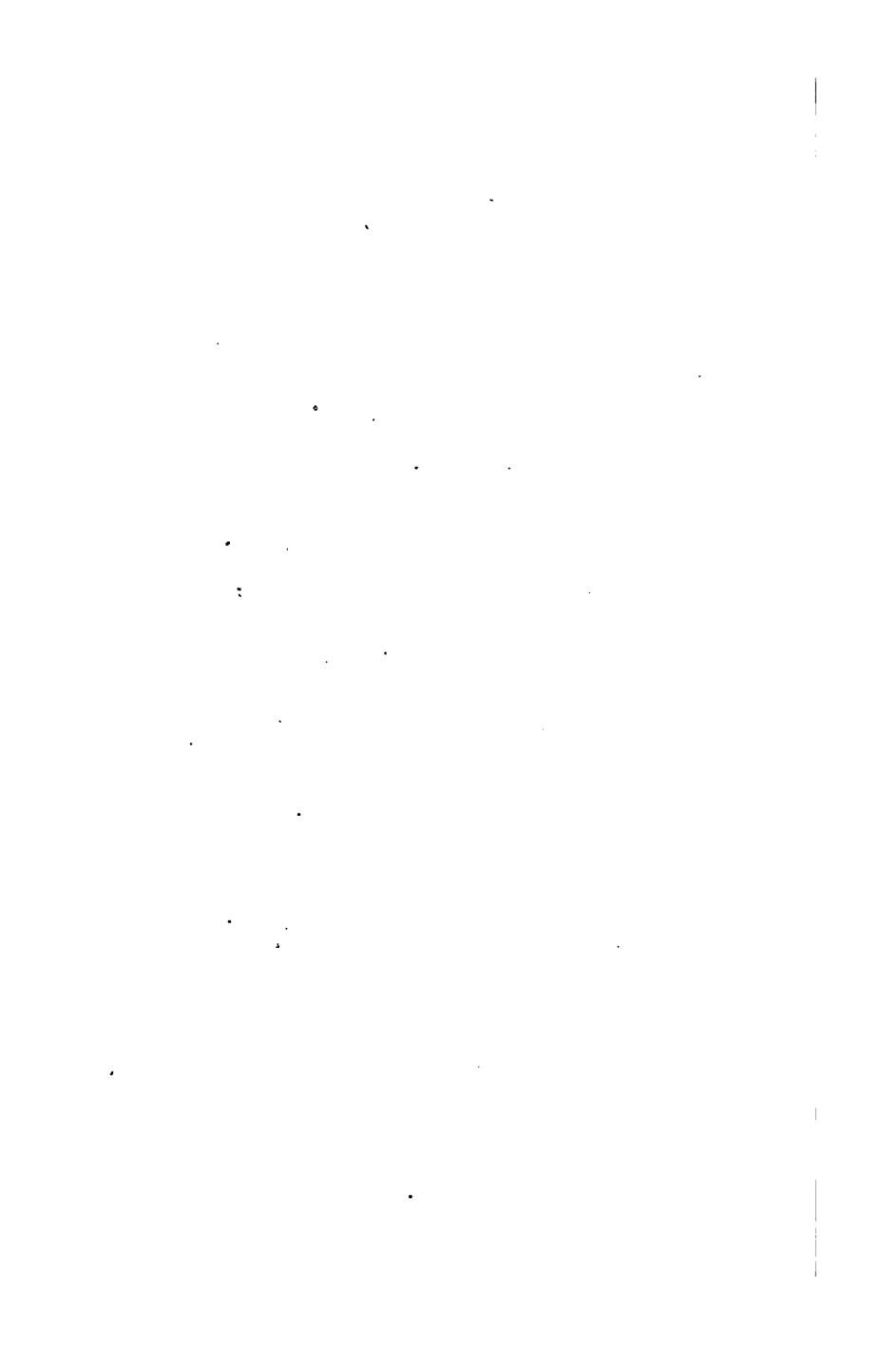
DELIVERED AT THE OPENING OF THE

Congregational Board of Education Normal School,

LIVERPOOL STREET, FINSBURY,

AUGUST 23, 1848,

BY ALGERNON WELLS.



INAUGURAL DISCOURSE.

It has been thought wise that the commencement of this Institution should not be an altogether unnoted event. There is intrinsic importance and interest in this occasion. It is connected with such principles, purposes, and objects, as deserve avowal and record. A firm and modest declaration of the views with which this School is founded cannot but be appropriate. It is due to those who approve and support the project, and cannot offend those who labour in the same cause, though on principles in some respects different. Such a document may also hereafter guide and encourage the future conductors of an undertaking which its originators, though not numerous or powerful, intend for perpetuity, hoping that the principles on which it rests will not die or fail of strenuous advocates.

Nor can it be useless that the founders of

this school should, for their own instruction and encouragement, put into distinct form and utterance those views of their position in this work on which they are acting a difficult and an anxious part, though not without strong convictions of truth and duty, nor without a clear persuasion that to maintain a principle is often the best service which can be rendered to sacred philanthropy, even when exigent circumstances may make the sentiment plausible that action and not discussion is the one duty of all its friends. It is no doubt deemed, by many, a very inopportune inquiry—a very injurious controversy, that we should now debate whose office it is to educate the people—from what sources the supplies required for the work should be derived—and on what principles the work should be conducted. To multitudes, it appears enough, that good means of education are provided. They hold that this great desideratum once supplied, all related interests and results must be safe. Hence they banish care for freedom, and competition, and self-government, and look with complacency on movements and advances of authority hitherto unknown in English history, and always heretofore resisted with jealous vigilance and courage by English patriots.

To argue this wide question, is now of course equally impossible and inappropriate. The originators of this School have arrived at a decided judgment upon it. They believe Government money and power, employed in popular education, to be not only dangerous to liberty, but injurious to the object it is designed to promote; they are persuaded that it must and will work to the deterioration of schools; and for the sake equally of education and freedom,—two of the noblest of human interests,—they gather few in numbers, and feeble in resources, but strong in principle, to make a stand, which they are sure will not be in vain, for purely Voluntary Education.

This day we inquire what is our position relative to the noble and necessary work of promoting the greatly-improved and greatly-extended education of the people of England? An answer to that question is soon supplied, by the use of a term with which we are, perhaps, but too familiar. We are Dissenters in education, as well as in religion: separated in the one great interest by our own act equally as in the other, and for that act, in both cases, disliked and despised. The same principles and objects, the same strength and weakness, the same satisfaction and difficulties, attend us in

both these highest and most sacred departments, not merely of national, but of human welfare. We find our conclusions on the question of Government interference in popular education almost universally condemned. Not only the friends of establishments and grants for religion, but many of their opposers, are against us. This we have deemed a just reason for more careful inquiry and thought on the subject; but the result of that additional investigation having proved to be confirmed conviction that our views are sound, we hold them the more firmly, and must act on them with the more vigour and decision. Thus we find ourselves few in numbers, limited in resources, unpopular even with many friends of education, and compelled to commence a new course in our great and arduous work among many established and powerful institutions, already in possession of wide portions of the field to be cultivated. Nor do we forget, or fail, on various accounts, to lament,—though other considerations outweigh that regret,—our separation in active labour from many with whom we entirely agree in the great principles of a purely Voluntary Education. We act denominationally; they combine for the work members of various religious bodies. Both modes of

action are good. Each has its peculiar advantages. Preference for either is a question of wise expediency. No principle of conscience is involved. Our course may be best for us; that of our differing friends for them. We hail their constancy, activity, and energy. They have our sympathy, approval, and best wishes. Their success will be our joy. But this division makes a small party appear still more inconsiderable and weak. This may not prove a real, but it certainly looks an apparent, disadvantage. It may supply our opposites with a taunt, and may work among ourselves some discouragement.

But with this ends the enumeration of our difficulties. All that remains to be adduced is cheering. We need not despond. Let us rather begin our work with heart and hope. We are few, but we are free. If our numbers are small, our principle is powerful; and a few hands may work effective machinery with surprising results. Our financial resources are not great; but the power of money lies in its use more than in its amount. We shall be far eclipsed in show of buildings, and names, and payments; but there will be found not a few of the working classes who will prefer a good school to a fine school-house, and our vocation

is to improve education, not to increase its outward show. Nor shall we be found so few as we seem. Time, discussion, and experience, will add to our numbers. The true friends of education will not long be enamoured of Government grants and control. Those now of our judgment are sufficiently numerous for an effort far above contempt. The liberality of our friends in this cause will grow and abound. When they see vigorous and well-conducted efforts, they will not leave them unsustained. Even Government grants themselves, and the application of them, will be quite different things, on the presence of active and vigorous efforts on the purely voluntary principle, from what they would be in the absence of any such stimulus and competition, as even Dr. Chalmers deemed energetic Dissent essential to stimulate his favourite, but confessedly somnolent, establishments of religion. And we shall deem our proper work accomplished, even when we press others to give a more effective education, though by less approved means and resources. A genuine, thorough education for the people is our object. One pillar of our Voluntaryism in this cause is its sure and powerful tendency both to improve and to extend education. Wherever that great end — effective teaching

of the people — is gained, no disapproval of the means employed shall forbid our pleased and candid acknowledgments; but we adhere to our more excellent way, because we are sure it will conduct ourselves, and press others, to that desired and invaluable result.

But there is no view we can take of our position, resources, or object, that does not conduct to one and the same conclusion—namely, that our work must be done well,—thoroughly well, or that, otherwise, it must altogether fail. If we are few, a firm union of heart and hand must create the strength which our numbers only do not supply. If our finances are scanty, skill and economy must so regulate their expenditure as to make the least money accomplish the most work possible. It will not avail that needless expenses are avoided merely, but the art of accomplishing much, at little cost, must be carefully studied, and vigilantly reduced to practice. All that is done must be well done. Our teachers must be well-trained,—our schools well-conducted,—our cause well-advocated,—and our affairs well-managed. Whoever bears part in this enterprise must feel that he has enlisted in a cause where success entirely depends on every man's doing his duty to the

very best of his ability. A work so undertaken and conducted cannot fail. Moral strength will more than compensate for numerical or financial weakness. Confidence will be gained, resources will increase, and principles will be vindicated. This is a sentiment on which too much stress cannot be laid. In education, in religion, in literature, in everything that affects the highest interests of man, soundness and excellence are indispensable. That which pretends to more than it really is—all that is weak and low—whatever is lifeless and feeble—is positively injurious. To extend it widely is but to effect the more injury and mischief. Wretched teaching, not worthy the name of education—schools that are but assemblies of untaught children—are but a sham and a curse. And when competition comes into fair and open play, this truth is discovered and applied. The hollow and defective is beaten by the genuine and thorough. This is the effect by which competition is vindicated and established as one of the most salutary of all influences in human affairs. We come forth as competitors in a great and sacred work. We profess to have a principle of superior truth, energy, and good fruit. In that principle we separate from other workers

in the same cause. Thus we announce our vocation, and challenge notice. If we have no strength but in our principle, that principle is no strength but as it is well-worked. It is not a charm. It is but a good and a right rule for hard work. Whoever discredits it by profession without practice, it will leave to the disgrace of natural and deserved failure. This is doubly true of those who possess few resources, but such as are of a moral nature, and who, in this weakness, and in this strength—this outward weakness, this inward strength—have to struggle with parties strong in numbers, finances, prescription, and power. Then the conflict seems unequal and hopeless. It would be so but for the power of truth, and the energy inspired by conviction, and the fidelity with which a good cause is served, when devoted men see that their constancy to it is its only resource. It is one of our great objections to all endowments and grants, that they destroy or weaken competition—give unfair advantages—enable an ill-worked system and unfaithful men to hold on in a feeble course which could never sustain itself. That they first occasion, and then uphold, apathy and indolence. But we are in the opposite extreme. All these things are against us. We

are cast upon zeal, fidelity, and perseverance. We can have no success but that we deserve and earn. Hence, it will be our wisdom to attempt no more than we can perform well—to limit the extent, that we may raise the character of our operations—to make the excellence attained by other parties a mark to be surpassed, and their zeal, a measure to be outdone by us. If we are right-minded men in this work, we shall embrace our position with all its difficulties, and gird ourselves to meet all its claims.

Every genuine and enlightened friend of education must desire to see more competition brought to bear on this great work. As we must have societies for its advancement, some vigorous competition among them is much wanted. To obtain this, they must be more numerous than heretofore. When the work was all in the hands of two institutions, there wanted scope for liberty and action. There were sentiments they did not embody,—interests they did not represent,—workers they could not employ, and wants they could not supply. Also, societies may become too extensive. They may grow into the power and fixedness of establishments. Schoolmasters may be rendered too much their agents and

officials. Education may be made too much an eleemosynary dole or alms to the people; therefore, we hail Wesleyan schools, Congregational schools,—schools sustained by our sister society, for purely Voluntary Education. Still more do we hail such self-supported institutions as the Puget School at Brighton, for children of a class that cannot enter our usual boarding-schools, but whose education ought, nevertheless, to be on no account even tinged with bestowment, or, in plain language, pauperised. No less do we desire competition among school-masters and school-mistresses. Their elevation and better support has of late occupied much attention. This most desirable end can only be reached by subjecting them to some free competition, under which excellence will be assured of its reward. They ought not to be either so controlled by committees, or so supported by societies, as to reduce them to be the recipients of a fixed stipend for the performance of a fixed routine. They must have scope for developing personal qualities and plans. They must know that a full school depends on good teaching, and amount of salary on numbers of scholars. In like manner, books, modes of instruction, and rules of discipline, require this same stimulus of competition, if we are to have

progress, excellence, and growth in the great work of teaching. One great evil to be dreaded from Government interference in schools, and even in some degree from that of societies themselves, is fixedness, formalism, and a stereotyped system: books never to be changed, plans never to be altered, teachers trained to a course out of which they cannot act or move. Of competition freedom is the parent, and self-action the agent. Society must have within itself the free motion of its parts, like a mighty fluid. It must not be compressed and hardened into fixity by the pressure of great systems forced upon it by law, and rendered immovable by grants, and by all the interests and dependence they generate.

If, then, the views on which this Institution has been founded are demanded, it is now declared,—that it has originated in a deep conviction that education must be free in a free land; if we will be a free people, we must be freely trained. That so far as education is a secular interest, it should be free like trade; so far as it is an intellectual process, it should be free like science, speech, and the press; so far as it is blended with religion, it should be free • like its Divine associate. The same laws and principles equally apply to all such depart-

ments of the great social system. To be free, the founders of this School believe that education must be maintained by free contributions ; that so far as Government money enters into such works, it invades and lessens their freedom. If little is taken, why should risk be incurred for a trifle ? If much is received, why should benevolent men weary themselves in their small share of a work then better remitted entire to the power and responsibility of the State ? Further, the originators of this School think they perceive fast approaching that period of danger to liberty, in which its once zealous friends deem it so secure as to become negligent of its principles through success in some of its applications. When the friends of liberty, seated in power, invade its vital principles for the remedy of some of its incidental evils, and their supporters take for granted that liberty cannot be damaged or endangered by the encroachments and inconsistencies of its friends. At such a time the founders of this school consider the principles of freedom more perilled than when they are openly denied, and avowedly violated ; and they believe that to maintain a true principle with unwavering consistency, under all changes of men and measures, is the greatest

service that can be yielded to truth and mankind.

And if the speaker may be allowed the freedom of stating the sentiments of his coadjutors in this undertaking, he believes them to be now rejoiced that this Normal School is at length commenced, under circumstances so favourable and hopeful. Long retarded in reaching practical operations by unavoidable discussions in the assemblies of the Congregational Union, as to the course to be pursued, and, when at length all doubts on that question were removed, further delayed by limited funds, and difficulties in obtaining suitable premises — the Board for General Education and its officers having now reached a free and open commencement for practical operations in this principal work of training teachers, have determined to pursue their object with resolution, vigour, and united counsels and energies. The too long period of discussion, doubt, and impediment, having past and gone, redoubled activity must recover lost time, and restore diminished confidence.

My friend, the principal of this Institution, brings to his work that call to it, which can only spring up within from love and choice. My hope and confidence in him will be

strangely shaken if he do not pursue his work with zeal, intelligence, and success. He will be awake and vigilant, in these times of invention and advance, to every educational and scholastic improvement. He will have his eye on every institution and movement connected with the entire enterprise for teaching the people of England. Every practicable scheme will be adopted, under his care, for making this Normal School in the highest degree effective. He will win the confidence and affection of his pupils, infuse into them spirit and ardour for their work, and do all that can be effected to accomplish them, both as scholars and as teachers. Zeal for his object will combine with the felt responsibility of his position, to call forth all his powers and efforts. The Board, seeing such devotement to his work, will be prompt to sustain him with every wise and practicable encouragement. And he has before him an opportunity for placing his name in the honoured list of those true benefactors of the young, who have wrought successfully in the great work of reforming and improving school, till knowledge can flow there in pleasant streams, and character can be formed there by gentle and rational influences.

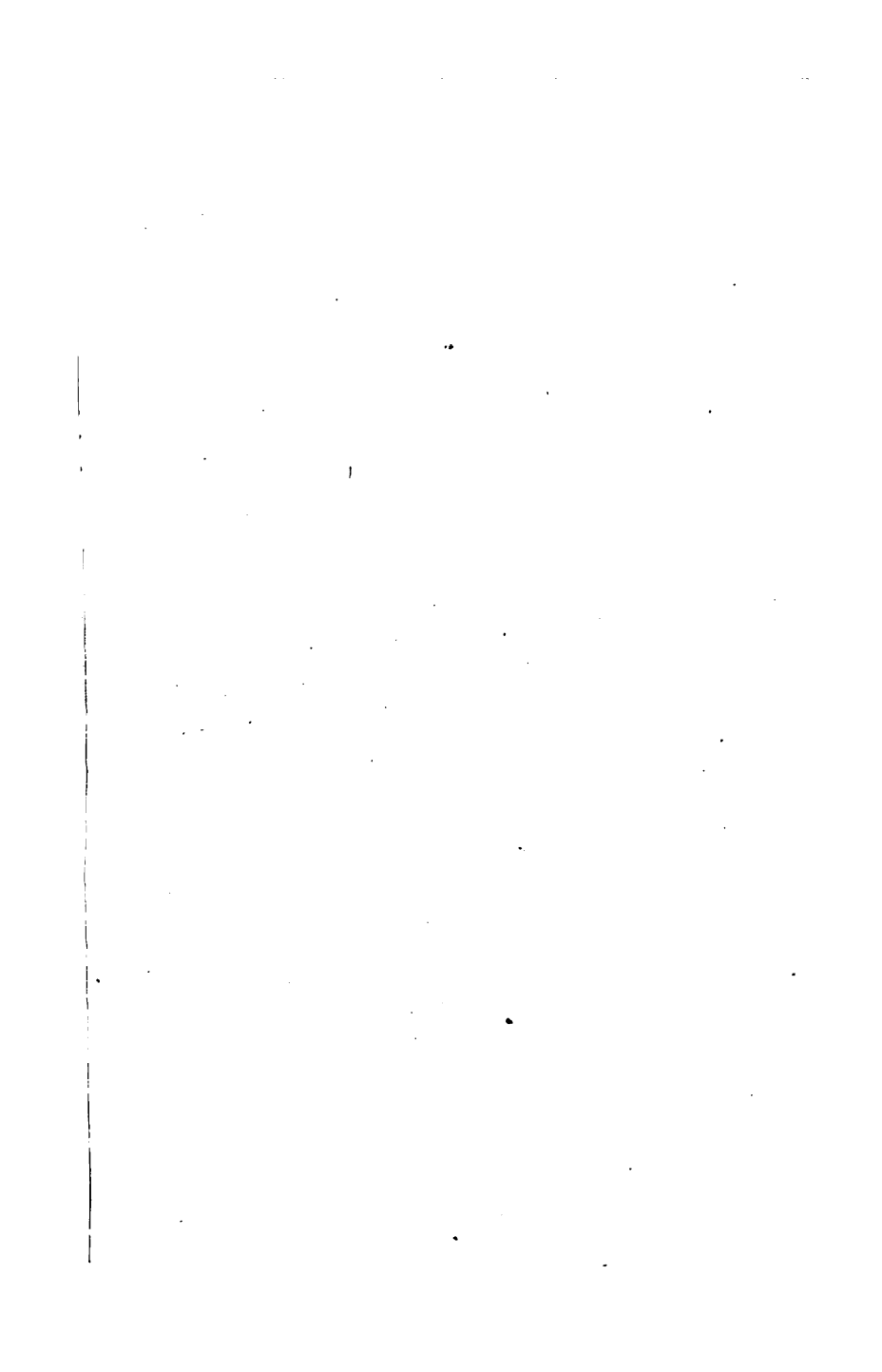
Our hope of our young friends, the pupils,

in this, and in our female training-school no less, is that they have entered on their work with conscience, with thought, and with strong as well as free choice;—that they will avail themselves diligently of their term of instruction, which is too short;—that they will here acquire not only knowledge, but habits, character, and views favourable to their future important vocation;—that they will study to teach and govern themselves, that they may be qualified to teach and govern their future scholars;—that they will clearly discern how superior are order, temper, and quiet over coercion and force in managing a school;—that they will love children;—that they will delight in knowledge;—that they will fear God;—that they will be devoted and happy in their work. Our young friends must not forget that they will be cast on their own resources, and labour amidst eager competition. They will find many excellent schools everywhere established, and not a few very accomplished teachers already in the field. No committee—no inspection can make a good school in the absence of a good teacher. Our hope of usefulness in this great undertaking rests chiefly on the class of pupils we receive, and the kind of teachers we train, in these Normal Institutions. Our training-

schools follow only our colleges in importance, as the teacher is subordinate only to the minister; their field the same, human minds,—their instruments the same, truth and knowledge,—their end the same, virtue, piety, and salvation.

Now must go forth our appeal to the churches and ministers of our denomination. Money will be wanted,—and much more than money. There must be awakened interest and zeal in the object. Schools must be sanctioned, teachers encouraged, and children cared for, by our ministers and their best friends. The want of this spirit among us cannot be denied, and must not be concealed. Enlightened care for the young, for the effectual training of mind, for advancement of knowledge, and for the moral, social, and physical welfare of the working classes, requires to be greatly advanced in our churches. In this department of philanthropy we are not in advance. Other bodies have outstripped us in the race. The state of our country, the character of our times, and the competition of parties, which we must still approve, even when we are overcome by it,—all loudly proclaim that to fail in this department, will be to fail in every other. The chapel cannot flourish without the school. Who best

befriends and teaches the young, will most influence society in all its affairs. Our work, then, is great. Let us address ourselves to it with faith and prayer, with courage and energy, with cheerfulness and hope. Controversy has settled our opinions, conscience has decided our course, duty demands our consecration. We must not fail to cast our portion of good into the common treasury of our country's welfare.





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GOVERNED SCHOOL ROOM.

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The Model School.

AN

INAUGURAL DISCOURSE,

DELIVERED AT THE OPENING OF THE

Congregational Board of Education Model Schools,

JEWIN STREET, LONDON, JAN. 14, 1849,

BY WILLIAM J. UNWIN, M.A.

PRINCIPAL OF THE NORMAL SCHOOL.

With Notes, Illustrations, Views, and Plans.

“IF THERE BE ELSEWHERE MEN JEALOUS OF THE LIGHT, WHO PROPHECY AN EXCESS OF EVIL OVER GOOD FROM ITS MANIFESTATION, WE ARE ENTITLED TO ASK THEM ON WHAT EXPERIENCE THEY GROUND THEIR BODINGS. OUR OWN COUNTRY BEARS NO TRACES, OUR OWN HISTORY CONTAINS NO RECORDS, TO JUSTIFY THEM. FROM THE GREAT ERAS OF NATIONAL ILLUMINATION WE DATE THE COMMENCEMENT OF OUR MAIN NATIONAL ADVANTAGES.”—*Coleridge*.

TO

JOHN WOOD, ESQ.,

AND

JOHN CHARLES THOROWGOOD, ESQ.,

Of Totteridge,

IN MEMORY OF THE PLEASURES AND BENEFITS
OF SCHOOL-LIFE;

AND TO

THE REV. ALGERNON WELLS,

IN ACKNOWLEDGMENT OF A VALUED FRIENDSHIP;

This Discourse

IS INSCRIBED,

WITH EVERY SENTIMENT OF GRATEFUL ESTEEM,

BY THE AUTHOR.



ADVERTISEMENT.

THE following pages are intended to exhibit what is regarded as the present truth on a subject which yields to no other in importance. The principles enforced have not been hastily adopted. With them I was familiarised in youth, and to their value my own experience bears an emphatic testimony. An earnest desire to see them introduced into our popular schools has induced the publication of this Discourse, which, though prepared amidst the pressing duties of a responsible office, recently undertaken, was favourably received by the audience to which it was addressed. Any who may consider the plans utopian will, it is hoped, be disabused of this impression by a practical exemplification of moral training in

the Institution opened under the auspices of the Board of Education, and in those schools which may be conducted by the teachers sent forth from the Normal Institution.

Acknowledgments are due to Messrs. Blackie and Son, who have kindly furnished the engravings from the seventh edition of the "Training System." This favour was asked, from the conviction that any interest which this brief exposition of principles may awaken would induce a perusal of the invaluable works of Mr. Stow, to which I am so greatly indebted.

NORMAL SCHOOL,
10, *Liverpool-street, Finsbury.*

CONTENTS.

	Page
ADVERTISEMENT	v
DISCOURSE	1

Notes and Illustrations.

THE COURSE OF POPULAR EDUCATION	53
ORIGIN OF THE TRAINING SYSTEM	55
TEACHING IS NOT TRAINING	61
PHYSICAL EXERCISES	62
PLAY-GROUND SUPERINTENDENCE	63
SYMPATHY OF NUMBERS	66
CO-OPERATION OF MINISTERS	67
CO-OPERATION OF PARENTS	69
SEPARATION OF THE SEXES	70
INFANT SCHOOLS	70

METHODS OF TEACHING—

Reading—The Look-and-Say Method	71
" The Simultaneous Method	73
Spelling	76
Writing	78
Arithmetic	79
English Grammar	80
Geography	82
History	85
Vocal Music	86
Collective Lessons	86
Bible Training Lesson	88
Secular Training Lesson	94

viii

	Page
HINTS TO DIRECTORS OF SCHOOLS	106
CONGREGATIONAL BOARD OF EDUCATION—	
Operations	106
Constitution and Officers	109
Rules for Auxiliaries	112
Normal Schools	112
Normal School Library	113
Model Schools	114
SCHOOL BOOKS	121

Views and Plans.

Model School, Jewin-street.
 Covered Schoolroom.
 Uncovered Schoolroom.
 Infant Department Gallery.
 Juvenile Department Gallery.
 Bible Stand.
 Writing Desk.
 Female School Gallery.
 Section of Female School Gallery.

INAUGURAL DISCOURSE.

THE importance of Education to the well-being of society is now generally admitted. Within a brief period this was a subject of grave discussion and angry dispute: but ignorance is no longer regarded as essential to order and conducive to virtue; and many who resisted the growing conviction of the age are labouring to increase the means of mental cultivation, displaying a zeal more fervid than that which they had striven to quench.

The spread of institutions for the instruction of our youthful population is a distinctive feature of modern society; and while it may allay the thirst for knowledge which now exists, it creates a demand which no meagre supply will satisfy. Whether, therefore, it is or is not true, that knowledge is more beneficial to a community than ignorance, and that it is

in a state of darkness rather than of light that erroneous views and evil practices are most likely to stalk abroad, the people, awaking to a consciousness of their dignity, repudiate the sentiment that social condition or destination should deprive them of the cultivation of those powers which are shared by all portions of the community. To stem the course of knowledge, to restrain the benefits of education within the mystic enclosure of rank or profession, would be idle as the attempt to stay the progress of the rising tide as it breaks upon the shore.

To those who have sought the elevation of their fellow-countrymen, and who, undismayed by the scorn of the interested and the fears of the timid, have consecrated their energies to this enterprise, such a state of things furnishes ground for congratulation. A more interesting and not less important subject now demands attention—What education is, and by what methods it may be secured. Minds of the highest order have not deemed this unworthy of their investigation, and the names of Milton, Locke, Pestalozzi, Fellenberg, Bell, Lancaster, and Wilderspin, will ever be held in grateful remembrance. The influence of their labours is still felt, and their principles

will appear in every well-adjusted educational scheme.

The science of education has been gradually developed, evincing, like other branches of human inquiry, the law of progress. Those who have cultivated it attained their views after successive efforts; and so far from checking further research, would point to their own history as supplying an incentive to fresh investigations. The attention directed to this subject at the present time is considerable, and existing Institutions are modifying their arrangements to adapt them to the changing aspects of society, and to meet the demand for a higher education than has hitherto been afforded. From this awakened interest important results may be anticipated; and the hope is cherished that more enlightened views of education will prevail, and such a mechanism be discovered for conducting its arrangements, as shall produce a permanent change in the intellectual, moral, and religious character of our country, perpetuating the pre-eminence it has so long enjoyed, and rendering it, in the hand of God, the great instrument in the moral regeneration of our species.

This subject has engaged the serious consideration of the Congregational Board of Education.

Recently called into existence, it is free from the trammels of existing systems, and from the prejudices which imperceptibly entwine about older Institutions. Entering on its course, it cherishes a determination to adopt the most efficient methods. Its mode of procedure may, probably, be decisive, not simply of its usefulness, but of its existence. Other Societies may rely on the respect conceded to antiquity, on the patronage of aristocratic supporters, or on the aid of Government: an Institution sustained by Voluntary efforts must place its confidence on the elevated character of its principles, the wisdom of its plans, the suitable training and earnest labours of its teachers. The Congregational Board of Education will be permitted to occupy no inferior position; but must lay claim to the highest merit, and sustain that claim by results which the most prejudiced cannot contravene. Then it will be confessed that no indifference to the character of education created this movement, but a conviction that the course adopted is calculated to raise the position of the educator, and to give perfection to his plans; then it will be apparent that Evangelical religion naturally allies itself, not with a low but superior educational process; then, though its operations may

not be on any imposing scale, it will prove that the Voluntary principle (the cardinal element in free institutions) is as powerful in education as in religion; and, acting as a stimulus to other organisations not unlikely to become supine, communicate a higher tone to the instruction of which they are the medium. Thus it will fulfil its mission, and be directly and indirectly pregnant with great results and incalculable blessings.

I have been requested to furnish an exposition of the principles on which the Model School is to be conducted. The responsibility of the task is keenly felt; and in a brief Address nothing can be attempted but a few observations on those points which are most important.

To any novel or original scheme I make no pretension. Reviewing existing methods, it will be my anxiety to adopt whatever is valuable in them, adding what appears useful, introducing necessary modifications, and so adjusting and proportioning the several parts, as to lay the basis of a system which may produce results beneficial to the community, honourable to the denomination with which I am connected, and gratifying to those with whom I co-operate. Than this there is no privilege I

more value—no reward could be to me so welcome.

Education, in the widest sense, is continuous with life. The present inquiry relates to what may be effected by the school-life of childhood and youth. The end of this process is to aid the growth of mind into what it is fitted to become, and to prepare it to execute, in after-life, the functions of which it is capable—to build up in the breast all that is virtuous in principle and pure in feeling—to produce that maturity of character which providential arrangements and revealed truth are designed to secure. Thus it fits its subjects to be citizens of a compact, orderly, and powerful nation, and brings them into that universal federation which Christianity makes known, and which will unite in one happy bond the men of every class and clime.

The means by which this end is to be attained must be determined by the principles of our mental constitution. As the material world is obedient to the will of man, and subserves his designs, while he works in accordance with its laws,—so the spiritual faculties of men are plastic only to methods which are in harmony with their nature. A cursory glance at the educational efforts of the present age shows

that instruction—the giving of information—is their primary object. From this source the correction of social evils and the elevation of man have been confidently expected. Hence, how children could be taught to read, and write, and cipher, with the greatest expedition and in the largest numbers, and, in connexion with these exercises, obtain a superficial knowledge of a variety of subjects, has almost exclusively engaged public attention. That plans which have not only substituted the means for the end, but have brought into operation only one of the instruments by which education is attained, should have been so barren of good as to create general disappointment, ought to excite little surprise. The instilment of knowledge into the mind is desirable, and I would have it limited only by the circumstances of the taught which are beyond control. But, to store the mind with facts, to furnish correct views of the relative duties of life, and even to communicate the principles of saving truth, is not the final end of our efforts, but an instrumentality which is only valuable when combined with other means.

It is still true, that “folly is bound up in the heart of a child.” Hence, admonition must be connected with discipline; and to subjugate

the animal nature and propensities to the higher faculties,—to crush the seeds which only wait the opportunity to start up and produce the fruits of evil,—demands severe restraint, imposing a duty of watchfulness, solicitude, and firmness of purpose.

By a law of humanity, character is not formed by instruction, but by an enlightened obedience to the law of exercise. In whatever obscurity some mental operations are shrouded, it is admitted that habitual action operates with an unvarying power on every element of human nature. The attempt, therefore, to develop the higher faculties, to impart to them a vigorous tone, and thus prepare them to meet the requirements of manhood, by reducing precept to practice, and by bringing them into healthful action as occasions offer, is in accordance with the dictates of a sound philosophy.

“Nobody,” says Locke, “has made anything by the hearing of rules, or laying them up in his memory. Practice must settle the habit of doing without reflecting on the rule; and you may as well expect to make a good painter or musician extempore, by a lecture or instruction in the arts of music and painting, as a coherent thinker or strict reasoner by a set of

rules, showing him wherein right reason consists. The faculties of the soul are improved and made useful to us after the same manner as our bodies are. Would you have any man perform any mechanical operation dexterously and with ease, let him have ever so much vigour, suppleness, and address, yet nobody expects this from him, unless he has been used to it, and has employed time and pains in fashioning and forming his hand or other parts to these motions. Just so it is in the mind."

Bishop Butler insists on the same truth in regard to moral and religious duty. "Solomon," he says, "might probably intend the words, '*train up a child in the way he should go*,' for a particular admonition to educate children in a manner suitable to their respective ranks and future employments; but certainly he intended it for a general admonition to educate them in virtue and religion, and good conduct of themselves in their temporal concerns. And all this together in which they are to be educated, he calls '*the way they should go*;' that is, he mentions it not as a matter of speculation but of practice. And conformably to this description of the things in which children are to be educated, he describes

education itself; for he calls it *training them up*, which is a very different thing from merely teaching them some truths necessary to be known or believed: it is endeavouring to form such truths into practical principles in the mind, so as to render them of habitual good influence upon the temper and actions in all the various occurrences of life. And this is not done by bare instruction, but by that, together with admonishing them frequently, as occasion offers; restraining them from what is evil, and exercising them in what is good. Thus, the precept of the Apostle concerning this matter is, '*to bring up children in the nurture and admonition of the Lord,*' as it were by way of distinction from acquainting them merely with the principles of Christianity as you would with any common theory." "*Information* is really the least part of education; it consists rather in endeavouring to put children into right *dispositions* of mind, and right *HABITS* of living. Our religion being practical, consisting in a frame of mind and *COURSE OF BEHAVIOUR* suitable to the dispensation we are under, and which will bring us to our final good, children ought, by education, to be habituated to this course of behaviour and formed into this frame of mind." The principle thus asserted, like all

truths of highest value and general application, is one of great simplicity; and in its importance every one must acquiesce. But, as Coleridge says, "Truths of all others the most awful and interesting are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors;" and "if it is the highest and most useful prerogative of genius to produce the strongest impressions of novelty, while it rescues admitted truths from the neglect caused by the very circumstance of their universal admission," great praise is due to David Stow, Esq., who has asserted the prominence which training merits in education, and, amidst the ceaseless activities of commercial enterprise, has superintended its practical application in the schools of the "Free Church Normal Seminary of Glasgow," producing results of which there is no parallel, and working out a system which is modifying all the educational efforts of this country.

Training, by which is meant "causing the children to do, whether doing be the exercise of the heart, the understanding, or the hand," will be the characteristic of this School. It will be my design to exhibit the process, and

develop its power,—hoping that those who will here prepare for the office of teachers, may see its value, and in their schools follow it out with resolute purpose, making instruction and discipline, and other methods and instruments, bear on this object—ever feeling that nothing is accomplished till this is attained. Then will the worth of our schools be seen, and the position of the educator in public estimation be raised,—the toil and self-sacrifice his work involves will have its appropriate reward,—and the education of the young not only produce immediate results of great value, but prepare its subjects to undergo safely the transition from childhood to manhood, and guide the efforts they shall themselves make, to carry on the process throughout the subsequent stages of their career.

The whole nature of the child—all the elements that constitute his personality—must be subjected to a course of training. An enlightened philanthropy cannot neglect any endowments bestowed by the Creator: their possession is a proof that they should be used,—and it is a duty to seek that they should be used aright. Hence, education is physical, intellectual, moral, and religious; and in adverting to these departments, the

positions advanced will be illustrated and confirmed.

PHYSICAL EDUCATION.—This involves the suitable construction of the school-room—attention to its ventilation—the regulation of school hours—the formation of habits of cleanliness, which will render the disregard of what is so essential to health intolerably painful—the encouragement of games adapted to develop the muscles of the body, and to give them strength and flexibility—the use of physical exercises in the routine of the school, to counteract the effect of confinement, and prevent the contraction of habits obstructive of physical development—to which may be added, the practice of music, which exerts a beneficial physical as well as moral and intellectual influence.

INTELLECTUAL EDUCATION.—The arts of reading and writing, as instruments for the acquisition of knowledge, and as essential to advancement in life, should have attention at an early period. With these may be connected instruction in arithmetic, English grammar, geography, history, the elements of natural philosophy, music, drawing, and the abstract sciences. On subjects connected with the

future avocations of the children care should be bestowed. But those branches of study which awaken and invigorate the mind should hold the first place. Even the communication of knowledge is chiefly valuable as the means of mental growth. It is the power of acquisition, not the possession of a certain amount of information; it is the love of truth, not the mastery of a few subjects that we desiderate. The listless and passive reception of unexplained and unappreciated statements is of little value; but habits of mental activity and self-dependence once acquired, have an enduring character, and give fair promise of happy results. To create the power of voluntary attention, of accurate and inquisitive observation, of patient investigation and correct reasoning, will be the aim of a teacher who appreciates the dignity of his vocation. This object he will pursue with an industry that never tires, a perseverance which never flags, and a hope of success which will never die.

An examination of the plans which the various branches of instruction require would be inexpedient. There are, however, two methods for the communication and acquisition of knowledge to which we may briefly refer—these are the analytical and the synthetical.

The power of skilful analysis is essential to the teacher. Almost every subject of investigation is of a complex nature, and can only be made intelligible by being separated into its component parts. The adoption of this process banishes rote-learning—the acquisition of ideas and not words being the object aimed at. As an auxiliary, teachers have freely employed objects, pictures, and diagrams. To these Mr. Stow has added what he terms “Picturing out in words,” and which will be found far more valuable. Objects and prints cannot always be obtained; they can only exhibit one condition or phase of a subject, and in reference to what is abstract they are inapplicable. But by analogy and illustration everything may be rendered visible to the eye of the mind, and brought within the comprehension of an ordinary capacity. Children familiarised with the analytical mode of instruction feel its value, and by being accustomed to adopt it themselves form a habit of great importance.

The synthetical method, which reverses this process, is one which the pupils should constantly practise. By it they are led from the known to the unknown, inferences are deduced from facts, and truth is seen in its mutual relations. Thus they attain results by the exercise

of their own minds; ideas are acquired, and the power of using these ideas is also obtained; the memory is stored with facts, the reflective faculties are developed, and the judgment rendered acute and vigorous.

The combination of these processes of induction and deduction, the reciprocal use of them by the teacher and the taught, is the secret of success in intellectual culture.

MORAL EDUCATION.—The school is a little world—an epitome of the larger sphere in which manhood acts its part. Here the same elements are at work,—similar obligations exist,—the same temptations and difficulties are encountered. While the relative duties of life are explained and enforced, care should be exercised to secure correct moral action. Evil propensities and unruly passions, as they appear, must be suppressed, and occasions for the manifestation of mutual kindness embraced. Veracity, integrity, dutifulness to parents, and a feeling of high-toned moral independence, must be cultivated. This reducing of precept to practice,—this exercise of social virtues, until the strength and permanence of habit is induced,—this translation of correct sentiment into action, is in itself most important; and it

will form in the school a public opinion favourable to what is upright, honourable, and virtuous. Then the sympathy of numbers, so generally pernicious, becomes an auxiliary in moral training; and an influence for good perpetually operates on all minds and hearts, the power of which cannot be exaggerated.

It must, however, be stated, that moral as well as physical training is greatly dependent for its efficiency on the proper use of the playground. The restraints of the school-room are incompatible with a free development of the dispositions. The real life of children is seen in the hours of recreation; and the teacher who mingles with an observant eye in their sports, and enters with full sympathy into their youthful and joyous feelings, gains an accurate knowledge of their character, acquires over them an undisputed authority, and enjoys abundant opportunities for securing that habitual moral action, which, growing with their growth, may be incorporated with their moral being, while his own spirit is refreshed, and his exhausted energies are recruited for the discharge of the duties of the school-room.

This appliance, unfortunately, in many cases, is not enjoyed; but I could not forego this

opportunity of urging its importance, and of reprobating the too common neglect of this advantage,—a neglect which converts what might be so potent for good into a moral curse, since, in an unsuperintended playground, children are trained,—but it is in the way in which they should not go, and which more than counterbalances the other advantages they may enjoy.

RELIGIOUS EDUCATION.—This is effected by the exposition of Scripture truth, by the maintenance of a religious tone in the operations of the school, and by an unceasing care to give strength to the convictions of conscience, and to nourish devout feeling.

The use of the Scriptures for instruction in reading is strongly deprecated, from a conviction that an exercise so generally perfunctorily performed under the superintendence of the elder scholars, involves so much that is irreverential as to produce the worst impressions. For this I would substitute the Bible gallery lesson. This exercise, connected with a simple prayer, the reading of a portion of Holy Writ, the melody of sacred song, and the repetition of a verse for the day, is a mode of imparting scriptural truth and enforcing its

precepts so attractive as to fix the attention and win the affections of all; while, by making what is understood the basis of unfolding what is obscure, employing questions and ellipses, and requiring individual and simultaneous responses, instruction may be imparted which is level to the lowest capacities, and informing to the more advanced.

In regard to the character of the teaching, it ought not to be so general as not to involve the distinctive truths of revelation. There are doubts and questionings which chafe and fret every human breast,—there is in the mind a craving for information on facts in which a child feels the deepest interest. No satisfaction can be afforded by vague generalities. It is positive truth alone that is adapted to the necessities of our nature. To practise any reserve in reference to what is vital in Christianity, is to give the children a stone when they ask for bread. Every teacher should feel this. To educate religiously,—his must be the utterances of deep conviction and earnest sincerity, combined with an unhesitating confidence in the power of truth, when addressed to that conscience which still lives in the human breast.

On the other hand, religious instruction

should involve no denominational peculiarities. From this it has been our proud boast that our schools have been free. Let any one inspect them, examine the books used, and listen to the sentiments inculcated, and he will find nothing to indicate the peculiar opinions of those by whom they are sustained. We might, by intimidation or bribe, bring under our influence a larger portion of the rising youth;—instead of teaching them “what is the chief end of man,” we might instil the principles of our ecclesiastical polity, and indoctrinate them with a form which might be a badge of distinction in after years,—but we should not thus add to our strength; and having, by such means, enlisted them under our banners, they would prove a weakness in the camp, a clog on every movement, an impediment to healthful action. Our distinctive principles are an affair of judgment and conscience; and adherents who do not adopt them as the result of inquiry and settled conviction, cannot be prepared to maintain them, as they have been and will continue to be maintained, in the face of bitter scorn and unmitigated opposition. Let it be our aim to impart a clearness of vision which may distinguish shadows from substances,—to create the love of truth, and a simplicity of

heart which will embrace the true and hate the false,—to secure the conscience its rightful supremacy,—to inspire a moral courage and an indomitable will, that may bear up against the infinite complications of passions within and influences without,—let the authority of Scripture and the right of private judgment be upheld; and let it be seen that we ourselves are not so anxious “to have Scripture on our side as to be on the side of Scripture,”—and all that is desirable is attained. Brought up in these principles, we may wait the verdict they will, in riper years, pronounce on our practices and polity,—rejoicing that what is erroneous in them will be abandoned, and whatever true held with a steadfastness which no severity of trial can shake.

The culture of the faculties should be carried on simultaneously. The mental and physical powers, although distinct, act and re-act upon one another, so that it is difficult to decide where the influence of the one begins and the other ends. The physical exercises of the school not only impart vigour to the animal frame, but are an instrument of moral training, inducing love of order and promptness of obedience. The cultivation of the intellect may be rendered auxiliary to the reception of

religious truth, while religious sentiment inspires that humility which is the basis of intellectual greatness. The practice of morals requires the inculcation of Scripture truth, since in the estimation of God all actions are worthless which do not spring from evangelical motives, and are not vitalised by the love of Christ.

The educator ought to make his processes mutually helpful, and render every exercise subordinate to the perfection of the whole man. A different course of procedure must prove injurious. As the parts of a flower are gradually and contemporaneously unfolded, and an attempt to alter the laws of vegetable physiology to secure any other order would involve the destruction of the plant, so there must be a harmonious development of the nature of man; and a neglect of this principle carries within itself the most disastrous effects.

Each department, moreover, should have its due proportion of attention. There may be religious knowledge conveyed, and yet it may be conveyed so as to be useless, because disproportionate to the worldly knowledge which is imparted. And just so far as the intellect is strengthened by the acquisition of science or general literature, without being propor-

tionately exercised in spiritual subjects, just so much the more will the mind be open to sceptical objections which it finds itself unprepared to meet, and be led to throw off from itself, as a vulgar or outworn garment, that system of divine truth which it does not appreciate, only because it does not fully understand it ; which is full of difficulties only because it is so full of unexamined matter ; and which is so distasteful only because a relish for it has not been properly formed.

What, then, shall be said of the popular theory of the day, the panacea of philosophers and politicians,—which would separate secular from religious instruction,—the former being made the main object, and the latter left to desultory efforts? History unfolds its ample page for our guidance in vain, if we are to be ensnared by such a scheme as this. Were not Egypt, and Greece, and Rome, successful cultivators of the intellectual powers, and was not the period of their greatest enlightenment the period of their greatest depravity, corruption, and final enslavement to military tyrants?

At the present time, when the nations of Europe heave to and fro, like the billows of the stormy deep,—when God is teaching, by lessons written in blood, that “righteousness

exalteth a people," who that names himself a Briton and a patriot, does not feel solicitous that in our educational efforts secular learning should be mingled with the life-giving power of infallible truth? England may stand high in political eminence and military fame,—a throng of nations crouching at her feet may do homage to her island sovereignty,—wealth may pour into her lap an exuberance of plenty,—philosophy may flourish, vigorous as the majestic oaks of her forests,—and the arts that refine and adorn a people may throw around her their richest blandishments; but relying solely on these resources, the fabric of her greatness will crumble to the dust,—the sceptre of sovereignty will fall from her powerless hand,—and desolation revelling over the scene of her brightest glories, the poet may collect and weep over the scattered fragments of her national greatness, and the antiquary speculate among the ruin of her palaces, as he now does in the silent temples of the Acropolis. If Britain would preserve her pre-eminence, her only hope is in the dissemination of religious principles amongst the masses of her crowded population. Thus she may defy the decay which has mouldered into ruin the most stupendous structures of human power,—and

reposing under the ægis of Divine protection, time in its course will threaten her institutions with no evil, but each succeeding age will develop new features of national glory;—and as the men of a future generation review the history of the past,—the founders of mighty dynasties, and the conquerors of new empires, will not be the objects of highest admiration. The laurel on the victor's brow will have faded,—the wisdom of the legislator may be forgotten,—while the names of those who founded our religious institutions, and who, in a spirit of self-sacrifice, carried them forward amid many discouragements, will appear encircled with the rays of a brilliant glory, which nor age nor circumstance will ever dim.

It is a problem of no little difficulty to determine in what way the advantages of education may be attained in popular schools. The modes of teaching are threefold,—the individual, the monitorial or mutual, and the simultaneous. The individual brings the pupil into direct contact with the teacher, who carries on the entire process of education. By the mutual method the more advanced children conduct the arrangements of the school, and impart instruction under the superintendence of the master. The simultaneous

method makes the teacher the almost exclusive agent in conducting the school. By the scholars little aid is rendered, and to them only matters of trifling importance are entrusted. This plan is carried out by means of a gallery, on which the children are so arranged as to be easily seen and controlled.

The first method is only practicable where the number of scholars is very limited. To the second I am conscientiously opposed, as incompetent to produce those results of which I have spoken, and apart from which the sharpening of some of the intellectual faculties has little value. This is forcibly expressed in Cousin's work on Education in Holland.

"Mr. Van den Ende asked me how we got on with our system of mutual instruction. 'Do you expect,' he said, 'that by such a mode of tuition, the instruction given in the primary schools will ever form men?—for that, in truth, is the real purpose. The different things taught in schools are but means, and their whole value depends upon the degree of relation they bear to that object. It never will be attained unless the system of mutual instruction be given up; it does very well for the purpose of conveying a certain amount of

information, but it will never *educate* the pupil; and, I repeat it, education is the object of all instruction.'

"It may be imagined with what satisfaction I listened to such sentiments, coming as they did from the mouth of so competent a judge. 'Nothing is more clear,' I replied, 'and, both as a philosopher and a moralist, I maintain that simultaneous teaching (individual teaching being unattainable) is the only method that is suitable for the education of a moral being; but, I am obliged to confess it, the system of mutual instruction is still popular in France to a degree that is truly lamentable.' 'How does that happen,' he said, 'in a nation so intelligent as yours?' 'From a fatal circumstance,' I replied, 'the consequences of which still continue. Under the Restoration, the government tried to place the primary schools in the hands of the clergy, and the resistance made to that scheme carried things to the opposite extreme. Some well-meaning persons, but men who did not look below the surface of things, and were utter strangers to the subject of public instruction, having by chance visited some of those semi-barbarous and manufacturing towns of England, where, for want of anything better, they are happy to have Lan-

casterian schools, mistook for a master-piece of perfection, that which is only the infancy of the art of teaching ; and were dazzled with the exhibition of vast numbers of children taught by one master, assisted only by little monitors, chosen from among the pupils themselves. Seeing children thus governed by children, they found a species of self-government, which they thought would be a useful preparation for the infusion of the democratic principle ; and as it is obvious that a Christian education is impossible under such a system,—for what monitor, even of twelve years of age, can give instruction in religion and morals ?—they saw that the religious education amounted to nothing, except the dry repetition of a catechism, such as we might expect to find in Portugal or Spain can be called by that name ; and this they viewed as a triumph over the clergy. Other persons were pleased with the system on account of its cheapness, and then the eye was caught by the mechanical order and precision in the school exercises ; the children went through their evolutions, according to a signal given by a child, as the different parts of the machinery in a factory are set in motion by a crank. This mechanical instruction was set up in opposition to the church

schools of the Restoration :—thus one extreme produces another, the domination of churchmen and despotism has equally unfavorable tendencies. Unhappily, the system of mutual instruction survived the struggles which preceded the Revolution of 1830,—but simultaneous instruction is gradually making progress, and the eyes of honest and disinterested persons will be opened.’ I added, ‘that I had not met with a single schoolmaster in Germany, who was favorable to the system of mutual instruction ; and that I had not seen one school so conducted, either at the Hague or at Leyden.’ —‘Nor will you,’ replied Mr. Van den Ende, ‘in any other part of Holland. And this by no means arises,’ he continued, ‘from our not being sufficiently acquainted with that system: we have studied it well, and it is because we have studied it, that we have laid it aside. The Society for the Public Good, with which you must be well acquainted, from the report of M. Cuvier, gave a prize for the best essay on the advantages and disadvantages of the two systems ; and, in the work to which the prize was awarded, the system of mutual instruction is analysed in its most minute details, and is proved to be unsound on every point which bears upon education, in the proper

sense of the term, the authority of the master, and the proper lessons to be inculcated.' ”

The simultaneous is a method of great power, —but its efficiency depends on a similarity of age and attainment in the children. It is not, therefore, by itself adapted to our popular schools ; but I am convinced that it may be worked harmoniously with whatever is valuable in the other plans, and will fully meet our requirements. Entertaining these views, I am prepared to recommend a mixed method, —in which simultaneous teaching shall have as much prominence as circumstances admit,—and which shall involve the advantages of monitorial aid, and the special superintendence which renders the individual method so desirable.

A conscientious teacher will study the character of each child, watch the development of his mind, and render him conscious that he is the object of his care. In the mechanical arrangements of the school, in the revision of exercises, and in some departments of elementary instruction, recourse may be had to monitorial services. From the mischievous influence exerted on the minds of children when invested with authority, I am of opinion that monitors should not be formed into a distinct class, but be selected as circumstances require. To what

extent the section of a school under the care of monitors should be subdivided is a point entitled to attention. Mr. Wood advocates "the large class system," as exerting superior emulation, producing less noise, and securing assistance of a better character. In this opinion I concur, convinced that it is perfectly practicable, when pains are taken to bring the children into such a stage of advancement that they can work suitably together. To the teacher should be entrusted whatever pertains to morals and religion; and from him every portion of the school ought daily to receive some tuition, while all the higher branches of instruction must, as far as possible, be his care. This can only be accomplished by the adoption of collective teaching, and there are few subjects for which this is not adapted. To the whole school, or to a large section of it, assembled on the gallery, comprehensive views of a branch of study can be given, and the minds of children interested and stimulated;—in the drafts what has been explained may be rehearsed, and whatever practice is necessary carried on;—and subsequently the whole may be reviewed in a simultaneous lesson,—the conductor of the school being thus made aware of the progress of each child.

The proportions in which these plans should be united will demand much skill. When a school consists of a hundred children, not varying very considerably in age or attainments, the simultaneous method may be chiefly relied on; but when the number of children is large, and their progress in learning very various, monitorial arrangements must have greater prominence. In conducting a school, a teacher at one time may bring into operation a larger number of assistants, and-at others make a free use of the collective method,—the change being equally useful to himself and pupils. The mechanism of schools has had too stereotyped a character; and the perfect flexibility of the plan proposed, enabling a teacher to adapt his arrangements to changing circumstances, the character of his children, and the objects he aims to accomplish, strongly commends it to my judgment;—and, from the various experience and divers arrangements of those who act on the principles advanced, I anticipate, at no distant period, the development of a method which, instinct with power, shall rise superior to anything that has been attempted, and fulfil the expectations of the most sanguine.

In reference to school economics, I am anxious

that education should be less eleemosynary than it has been. The assertion of parental responsibility should be most distinct in every effort, and nothing short of absolute necessity should induce us to dispense with the co-operation of the party who ought to feel the greatest interest. What is paid for, and that with considerable effort, acquires a value from this very circumstance; and a return for the money expended will be naturally expected. Hence, those schools which are chiefly sustained by the fees of the scholars have been most successful;—and every friend of his country will hail with satisfaction the hope, now so strongly cherished, of such a diminished taxation of the necessities of life as will enable the poorer classes of society to be, in a matter which so deeply concerns them, independent of the aid of charity. The existing custom of weekly payments, however, occupies much of the teacher's time; disturbs, for several mornings in the week, the course of instruction; and tends to frequent changes and great irregularity of attendance: and no effort should be spared to represent to parents the advantages which would be secured by monthly or quarterly payments in advance.

An attempt to elevate the standard of educa-

tion requires that the children should be provided with books for home exercises, and the preparation of school duties. Thus they would be, to a considerable extent, withdrawn from the contaminating influence of the street, their parents would become better acquainted with the teacher's efforts, and the order and efficiency of the school greatly augmented. This object may be accomplished, by an additional charge for the purchase of books, or by receiving from the children small sums as they may be able to furnish them. Indeed, I could wish to see in every school a depository, from which the children might supply themselves with useful publications,—and thus, in early life, contract a taste for reading and mental improvement, which they will never lose.

Of the sentiments I cherish on this subject, no better illustration can be given than that which is supplied by "The King's Somborne School,"—which has been brought to a high state of perfection under the superintendence of the Rev. R. Dawes, M.A.

"King's Somborne is an agricultural village in Hampshire, with a population of 1,125. The wages of a labourer vary from 6s. to 9s. a-week, and there are no means of employing women and children otherwise than on the farms. The school opened in 1842, with 38 children; in 1847 there were 219. At this period, a

master, an assistant teacher, a mistress, and four monitors, were employed, who were liberally remunerated. The course of instruction embraces everything that can be taught in popular schools of the highest class; and the report of the inspector exhibits results rarely to be found in schools of high pretension. The school fees are fixed by a scale, varying from 2d. to 10d. per week, and which is graduated according to the circumstances of the parents,—but all enjoy the same educational advantages.

“The popularity of this school is unprecedented, and in almost every respect it contrasts with similar institutions. Elsewhere, it is said, the poor are indifferent to the education of their children,—here, labourers send their children from other parishes, a distance of from three to four miles, daily to the school; and one-seventh of the resident population of the parish daily assembles in it. Every one is familiar with the complaint, that funds for the maintenance of schools are deficient, and that the fees are wrung with difficulty from the hands of the parents, who are too poor to pay them;—here, in a district where the rate of wages is at least as low as in others, and where, if the people be not as poor, it must be due to the operation of moral causes, the school, having more than the usual staff of teachers, is self-supporting. At other schools, one-third of the children are generally absent; and if the fee be insisted upon, the inability of the parents to pay it is generally assigned as a principal reason of this irregularity in attendance. Here, the payment of the school fee is strictly enforced, and the average daily attendance is more than eight-ninths of the children on the books. In other schools, few children possess any school books,—here, every child is in possession of as many as he wants, of the best kind, well bound,

and in a sound condition, which he has purchased for himself—the school providing none. Elsewhere, the early age at which children leave is spoken of as fatal to the success of the school,—here, although the very goodness of the school has a tendency to produce this result, and does to a certain extent produce it—the parents persuading themselves that their children get to know enough in a good school sooner than in a bad one—there is evidence, that a labourer is capable of making for his child the sacrifice of the weekly wages he might earn, if sent to work, that he may send him to school. There were, in May, 1847, eleven girls in the first class, above the age of thirteen, whose parents were of the condition of labourers. Eight of these were above fourteen years of age. There were, of the like condition, five boys above fourteen years of age, and nine above twelve. This proves that the poor will be found capable of making, to a far greater extent than they do now, the sacrifice involved in sending their children to school instead of to work, whenever this sacrifice shall be justified by the character of the education offered to them. In other schools, only 23 per cent. of the children remain after they are eleven years of age; here, 32 per cent. In other schools, 4 per cent. of the boys, and 10 per cent. of the girls, are above thirteen years of age; here 10 per cent. of the one, and 19 per cent. of the other. Here, finally, the average age ($10\frac{1}{17}$ years) of all the children in the school is nearly that of the monitors in other schools.

“There is no sacrifice made for the cause of education so great as that of the agricultural labourer, who, when he might send his son to work, sends him to the school. Nor is this a less sacrifice to make at King’s Somborne than in other agricultural parishes—but, on the contrary,

a greater ; there being a custom of sending the children out to tend cattle in the large fields, or open downs, which is in some degree peculiar to the place. Neither are the farmers more disposed to promote the education of the labourer's children than elsewhere. They claim them at the earliest available age, for what is called bird starving, pig watching, &c. There is no occupation, however slight, which does not stand in their estimation before the school, and they look upon their further education, after they are able to go to work, as an unjust deprivation of their labour, and an unwarrantable interference with the privileges of their own children.

“To complete the contrast,—while the success or failure of other schools is attributed to the personal influence of the clergyman and other respectable inhabitants over the parents, by a moral violence compelling the children to the school,—here, there is obviously, on both sides, the most complete independence ; the school offered on the one hand and accepted on the other ; an education provided, such as the parents think likely to benefit their children, and the parents availing themselves of it for their benefit,—the father consenting, that out of his week's wages the school fee should be paid, and the price of the school books,—the mother yielding to the school her daughter's labour in the household, and both, that their child may enjoy a privilege of which they have themselves no experience ;—submitting to the privations which must be endured, when the small weekly earnings of the family are diminished, by the 1s. 6d., or 2s. 6d., which that child might have earned.”

In the official report of the Rev. Henry Moseley, M.A., from which the foregoing facts

have been drawn, it is stated that nothing was observed by him to justify the conclusion, that such an education as that given in the "King's Somborne School," cannot be offered to the poor of the whole country. The probable causes of success are given by Mr. Moseley; and his remarks so fully harmonise with the principles of our movement, that their introduction into this Address cannot be deemed inappropriate.

"We break off a fragment from our own education, and give it to the poor man's child in charity. We consult neither his judgment in the matter, nor his independence. We have no faith in his affection for his child, or in his willingness to make sacrifices for its welfare, and thus we give him no encouragement to make them, and scarcely an opportunity. It is the fault of all the eleemosynary good we seek to do, that we claim the right of doing it in our own way. When we spend our own money, we spend it as we like. What we give, we give to whom we like, and in the manner we like best. It is with us rather a matter of sentiment and impulse than of deliberation. We do not make this expenditure with the same forethought, and caution, and thriftiness, as we do others, or with the same reference to a profitable result. And thus it is that we so often give in vain. If our elementary education has failed of its results—if we find the poor but little benefited by our schools, careless of sending their children to them, and ready to take them away on the least chance of profitable employment—let us remember that they have themselves had no voice in the matter,—that in the instruction we

offer to their children, the springs of opinion among them have never been considered, nor their wants consulted.

"It is in this that the secret of Mr. Dawes's success appears to me to lie. He has shown his knowledge of the springs of opinion amongst the poor by consulting their independence, and adapted the education he offers them to their wants by a careful study of their condition. The King's Somborne School was commenced in the exercise of abundant faith in the affection of a labouring man for his children; and notwithstanding that the wages of labour in the parish of King's Somborne are very low, the school fee was fixed at double that of other neighbouring schools, under the impression that he would be willing to pay more than is usually claimed of him, for what he believed to be really good and useful education, and that the higher fee would tend to create this belief in his mind.

"Who are to be considered farmers and to pay the highest fee, and who tradesmen and labourers, Mr. Dawes claims the right himself to decide; but all are placed within the walls of the school on terms of perfect equality: they are intermingled in their seats, and in the classes in which they are taught, and precisely the same advantages of education are offered to all. Here, then, is a practical recognition of the principle that education is not a privilege to be graduated according to men's social condition, but the right of all, inasmuch as it is necessary to the growth of every man's understanding, and, into whatever state of life it may please God to call him, an essential element in his moral well-being. To give to a labouring man every thing needful for the support of his family would be to pauperise him. To give him the education of his children is, moreover, to make him undervalue

it. It is for this, among other reasons, that the estimation of education among the poor has for years past been sinking. To treat labourers always as a separate and dependent class appears the likeliest way to perpetuate their state of dependence. In all we do, carefully to avoid intermingling with them those persons who, having emerged from their condition, have achieved some degree of independence (the employers and the employed), is to neglect an obvious means of cultivating those feelings of neighbourly consideration, and mutual respect and goodwill, on which the links of society depend for their permanence, and the commonwealth for its safety.

“To embody these views, Mr. Dawes conceived the idea of bringing the children of all classes together in the parish school. He had faith in the practicability of this, and he had the moral courage to act upon that faith.”

I have thus set forth the principles to be exemplified in this School, with a view to their adoption by the students of our Normal Institution. It is a source of great satisfaction to me that the statements now offered have met with the approval of the Congregational Board of Education. To provide, however, for the poorer classes of society in this country, such an education as I have described is, I am aware, an arduous undertaking. Many difficulties have been encountered, and the progress may to some appear inconsiderable. But is not this the law of whatever is valuable, and destined for

permanency? The oak, which is to last for centuries, comes forth in feebleness, rises slowly from the earth, and is only rooted and strengthened by the repeated shocks of the wintry tempest; and our confidence in the prosperity of this institution is not shaken because it has been called to pass through straits, and other conflicts may still await it. How many eminent men have been born in adversity, nurtured in hardship, and thus taught those lessons of energy, perseverance, and indomitable purpose, which have secured them distinction:—and the hope is cherished that the trials through which this movement has passed will stimulate its friends to new efforts, and produce that feeling which is the secret of success—a simple dependance on Him whose glory is anxiously sought.

To me, reviewing the past, it appears that every enterprise for the advancement of truth has met with opposition, and the faith of its promoters been subjected to the severest ordeal. Error finds all things facilitating to its progress,—its course is unobstructed, its success an easy victory;—while truth, being in antagonism to the principles of human nature, the maxims of a worldly policy, and the native indolence of the mind, has ever had its difficul-

ties,—its progress, though sure, has been slow,
—its triumphs, though imperishable, dearly
purchased.

“*Facilis descensus Averno est,
Sed revocare gradum, superasque evadere ad auras
Hoc opus, hic labor est.*”

Are we then to be dismayed by our position, and can we shrink from the self-sacrifice which the wise Disposer of events connects with duty, and with every attempt to advance his own glory, and the well-being of man? Can we forget how a petty Syrian tribe preserved for ages a belief in invisible and spiritual agencies, when the rest of the world was sinking into the idolatry of what is human and material,—or how the foolish things of the world confounded the wise, and weak things the things that are mighty, when a few poor fishermen, the outcasts of an outcast race, braved danger, and persecution, and death, that they might bear through all lands the banner of our salvation,—or how a few noble spirits in the sixteenth century broke the slumber of ages, and, rescuing our holy faith from the superstitions that had marred its beauty and destroyed its vitality, presented it to men in its native simplicity, a living principle, a quickening spirit,—or how the Puritans and our Nonconformist

ancestry resisted the impositions of human authority—thus asserting the supremacy of conscience, and transmitting to us privileges held most sacred, bathed in their blood and watered by their tears?

The difficulties of our undertaking shall furnish to us presumptive evidence that our principles are not of earthly growth,—and we will gather, with hearts that know no fear, around that banner which has floated triumphantly over the scenes of persecution, and strife, and controversy, maintaining a steadfastness worthy of the principles we profess. We may not have the smile of the world, but we shall have the approbation of conscience; we may not have the patronage of the great, but we shall have the benediction of Him whom we serve; we may go forth weeping, bearing precious seed, but we shall, doubtless, come again with rejoicing, bringing our sheaves with us. The elevation of man is the fixed purpose of heaven; and firmly do I cling to the conviction that this country will ere long enjoy the blessings which education confers. Then shall it disclose scenes more delightful than poetry can paint, or imagination conceive,—righteousness shall encircle it, peace shall gird it round about, prosperity shall dwell within its pro-

vinces, and primæval blessedness revisit every part—"joy and gladness shall be heard therein, thanksgiving and the voice of praise;" "our sons shall be as corner stones grown up in their youth, our daughters fashioned after the similitude of a palace."

"With such foundations laid, avaunt the fear,
Of numbers crowded on their native soil,
To the prevention of all healthful growth,
Through mutual injury! Rather in the law
Of increase, and the mandate from above,
Rejoice! And ye have special cause for joy,
For, as the element of air affords
An easy passage to the industrious bees,
Fraught with their burdens, and a way as smooth
For those ordained to take their sounding flight
From the thronged hive, and settle where they list,
In fresh abodes, their labour to renew;
So the wide waters, open to the power,
The will, the instincts, the appointed needs
Of Britain, do invite her to cast off
Her swarms, and in succession send them forth,
Bound to establish new communities
On every shore whose aspects favour hope
Or bold adventure; promising to skill
And perseverance their deserved reward.

* * * * *

Change, wide and deep, and silently performed,
This land shall witness; and as days roll on,
Earth's universal frame shall feel the effect,
Even till the smallest habitable rock,
Beaten by lonely billows, hears the songs

Of humanised society, and blooms
 With civil arts, that send their fragrance forth,
 A grateful tribute to all-ruling heaven.
 From culture, unexclusively bestowed
 On Albion's noble race in freedom born,
 Expect these mighty issues,—from the pains
 And faithful care of unambitious schools,
 Instructing simple childhood's ready ear ;
 Thence look for these magnificent results !”

The co-operation of the members of our churches and congregations, in carrying forward this work, is anxiously sought. Slander may for a time rob you of the honour of having been foremost in the cause of popular education, and of having occupied a prominent position in the controversy which involved the right of every man to its benefits, and which mainly through your efforts was brought to a successful termination,—but time will rectify that error, and history record the truth.

It is not to be imagined that you can become supine, when opposition to the principles for which you contended has ceased. A more correct acquaintance with the condition of your fellow-countrymen is now possessed, and it will not be yours to have gauged the depth of their need, to have lifted the veil which concealed their ignorance, and then with a sickly sentimentalism to turn aside, employing no

effort to pour into their minds the light of truth. What has been done has only served to create a thirst for knowledge, and it cannot be that you are prepared to turn a deaf ear to the entreaty which implores your aid.

Christian zeal discovers no enterprise which addresses to your hearts an appeal more irresistible than that for which I plead. It is the cause of benevolence, involving the temporal and eternal well-being of immortal minds. It is the cause of piety.—The enactments of the Jewish lawgiver inculcated attention to the young ;—the Son of God, as he pressed onward to the scenes of the garden and the cross, evinced the interest he took in their welfare, by giving utterance to the memorable words, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven ;”—and, to the wise and good of every age, care for the rising generation has been recognised as a duty of paramount importance. It is the cause of patriotism ; and while with a zeal which embraces the world, and a benevolence which longs for the salvation of the whole human family, you seek to plant the standard of the cross amid the snows of Greenland, in the wilds of Africa, or on the burning plains of India, you will not be heedless of that

wail which is borne upon our ears, not from across the desert and the far-rolling ocean, but from the cottages in the shadow of our dwellings—a satire on the feebleness of our exertions, a reproach to our names, a stigma on the profession we have assumed—“the people is perishing for lack of knowledge.”

You will not, you cannot, be found wanting; and if the views which I have advanced have met your concurrence, they must conduct you to the conclusion that no object is so important as the training of efficient teachers; and you will approve the judgment of the Congregational Board of Education in making this its first care. An inefficient teacher will always render a school an expensive as well as unsatisfactory undertaking; and if we adopt the King's Somborne School as a model, our teachers must possess high qualifications. Gathering, as we do, from Christian congregations, those who have been engaged in Sabbath-school instruction, and who give satisfactory evidence that they are prompted by right motives, we believe that with fewer advantages than other institutions which are enriched by State aid, we may send forth teachers who will not disappoint your expectations. But I am not insensible to the value of appliances which your

liberality can furnish; and the expectation is cherished that you will yield that support by which they may be obtained.

To my brethren in the ministry I would earnestly appeal, convinced that an attention to the education of the young will greatly augment their usefulness. It is my aim in training teachers, who will be in close association with our churches, to imbue their minds with a desire for usefulness; and it is my conviction that they will be prepared to render you any aid in their power,—promoting the improvement of your Sundayschools, and assisting you in working out any plans for the temporal or spiritual welfare of the neighbourhoods in which you reside. May I not ask for them, in return, your sympathy, advice, and aid?

The condition of the poorer classes in this country is so alarming, that it has forced itself upon public attention; and you have originated inquiries as to the means of diffusing amongst them the principles of morality and religion, which will prevent them from being led astray by the fallacies of a noxious infidelity, and from becoming the dupes of designing demagogues. No instrumentality, I believe, can be so easily and efficiently employed as the daily school. There is no such pathway to the hearts of

parents as through their children; and by spending some portion of your time in the school-room you may gain a knowledge of each child, which will furnish you with an errand to his home, that will ensure a welcome reception. Thus you may dispel the prejudices which have taken deep root in the minds of multitudes,—you may awaken that confidence in your character and principles, the absence of which is such a barrier to your influence,—and you may give palpable evidence that you rise superior to class distinctions,—that not the accidents of society, but what is universal in humanity, awakens your interest, regulates your conduct, and influences every effort. It may thus be felt that your religion teaches, and that you believe, to use the language of Carlyle, “that those millions whom we lump together into a kind of dim compendious unity, monstrous but dim, far off as the *Canaille*, or more humanely as the masses, do yet consist all of units, every unit of whom has his own heart and sorrows, stands covered there with his own skin, and if you prick him will bleed; every unit of whom is a miraculous man, even as thyself art, struggling with vision or with blindness for his infinite kingdom.”

To you, my esteemed friends, the students of our Normal Institution, I offer this sketch of the object which you have to pursue, and of the means by which its attainment is to be sought. You have chosen a laborious and ill-requited profession, not because, having failed in other pursuits, you find other avenues to a livelihood shut up,—but from a desire to advance the most important enterprise in which man can engage. Your existence can have no higher aim, your hearts no better purpose, your powers no nobler employment. For the duties which await you the term of preparation is, indeed, too brief,—but entire consecration to your work will enable you to rise above difficulties, to bear disappointments, and to persevere in a course of personal improvement, and in a zealous prosecution of the duties of your calling. It will be yours to form character for good or evil,—to grave, on the plastic minds of the young, impressions which eternity will not efface. In what has been advanced you will perceive that I have spoken of means and instruments,—and I trust that with unremitting diligence the conviction will mingle that “it is God that giveth the increase.”

I do feel, and that more than I can express, intensely solicitous that you should go forth

from my care a living influence, a creative, awakening energy. My reputation, and the success of the institution whose advantages you enjoy, are involved in the manner in which you will discharge your duties. On your future course I shall look with interest,—in your success no one will find a higher gratification than myself,—in your difficulties and discouragements none will look to me in vain for sympathy. With you I hope to maintain a regular intercourse; and to promote your welfare will ever afford me pleasure.

Cherish the feeling that, as the first alumni of the Congregational Normal School, great responsibility rests on you,—let it be your ambition to reflect honour upon this Institution, by lives eminent for piety and patriotism. Thus you will extend its sphere of usefulness, and hold forth the best testimony to the value of those principles which it seeks to promulgate. Fervently is the prayer breathed that you may ever have the approval of your own minds and of Him whom it is your privilege to serve,—and that in future years you may have the heartfelt gratitude of your pupils, when, rising into manhood, and taking their stations in the world, they can decisively pronounce on the methods by which you sought to develop their

minds and form their characters. These satisfactions, mingling with the trials and difficulties inseparable from every human pursuit, and nerving you to fresh efforts, are but an earnest of the happiness which you will experience in that world, where the smallest service done for God, meets with the largest reward, and where all the results of well-directed zeal will be recognised, and never forgotten.

NOTES AND ILLUSTRATIONS.

THE COURSE OF POPULAR EDUCATION.

“I HAVE now to show why the most neglected children of a community cannot be brought out first. I tried it for seven years, from 1816, in Sabbath schools, and uniformly found that the best children only were brought out first; and this was the uniform experience of every teacher with whom I was associated. The worst or most neglected were brought out only when the number of better-conditioned children was exhausted. I have tried this in week-day moral training schools from 1826 to 1849, and found uniformly the same result. I tried it in a factory for seven years successively, where there were from 700 to 1,000 men, women, and children; and the result was the same. Only a few of the best-disposed continued to attend either the weekly lecture or the evening school that had been provided for them. The best of young and old only could be brought or retained. My conclusion, then, is this, that the most neglected, ignorant, and vicious children, whom we desire to bring out first, can only be brought out after the whole of the better classes are at school; and that, till this is accom-

plished, we shall ever fail in making a thorough reformation in large towns.

If I may be permitted, from these premises, I would give three distinct names to different classes of our poor and working population:—First, the **SUNKEN** or vicious, neglected, and wandering; second, the **SINKING** or those in a transition state; and third, the **UPRISING** or decent, sober, industrious, Christian population. Now, Sir, should a given locality require three moral training schools for the young of a particular age, the first school established will be filled exclusively by the “Uprising,” or third class; the second school, partly by the remainder of the third, or “Uprising” class, and partly by the middle, or “Sinking” class; and the third school alone will exhaust the second and a portion of the lowest, or “Sunken” class.” The sympathy of neighbourhood will gradually bring out the lowest, and unite a considerable portion of them to the third, or “Uprising” class.

The 800 children, of from two or three to fifteen years of age, attending the Model Schools of the Normal Seminary, are naturally of the “Uprising” or the “Sinking” classes, and must continue so, until a sufficient number of moral training schools are provided for the whole population. They all now pay a moderate quarterly fee; whereas, at first, they had to be tempted by giving the teaching and training free, then at a small weekly charge, and, latterly, a quarter’s wage *in advance*. The last method alone secures regularity of attendance. For several years past there have generally been from 100 to 200 applicants at each quarter beyond what could be admitted.

• Whilst a Ragged School may catch a portion of the

"Sunken" class, the entire energies of philanthropy ought to be put forth in providing Moral Training Schools for the "Sinking" class. To *prevent* is better than to *cure*.

This is no fanciful statement, but the calm and sober experience of every practical man I have met with. Let us, therefore, learn by experience. Let the public voice sound the alarm, that the present most benevolent attempts at one school here, and one effort there, must continue to fail of our object;—that even our House of Refuge, and Ragged School, and Night Asylum, only pick up a few of the "Sunken," while the "Sinking" class is rapidly lowering in the scale, and at present, being thoroughly left without MORAL TRAINING, is filling up the number of the "Sunken" class with fearful rapidity."—*Stow's Letter to the Editor of the N. B. Mail.*

ORIGIN OF THE TRAINING SYSTEM OF EDUCATION.

"The deplorably sunken moral and intellectual condition of a large proportion of the youth of great towns was the impelling stimulus to the projector of this scheme, towards providing an antidote to a state of things that appeared and still appears to many an insurmountable evil. The moral training of the school was provided with a view to compensate in some measure for the want of it at home, and to be an assistance to those parents who had the will, but whose occupations thoroughly prevented them training their offspring; and who were left, therefore, to the demoralising training of the streets.

The SYMPATHY OF NUMBERS appeared to be, and still is, the powerful and operative principle of training to

evil in large towns, and the question was, how the same SYMPATHY could be made practically available *for good*; —how good habits could be formed as well as good principles infused. It was evident that education, as practised, was not doing the work; and it was equally evident that the unnatural restraint of a school-room was not a situation or a platform for developing the character and dispositions of a “child;” consequently, not a place for thoroughly training him. The following questions, therefore, naturally arose in the mind. *First*—How can the child be placed in such circumstances that he can be kept from the streets, when his parents cannot superintend him, and be taught and trained to Christian or moral habits with his companions *in real life*, which is at play? *Second*—Will parents pay for their children being religiously and morally trained at an additional school, when the period allotted to the acquirement of elementary school education is so limited, oftentimes not exceeding six, nine, or twelve months? *Third*—If the work is to be accomplished on week days, and can only be so by the schoolmaster, how can schoolmasters be expected to adopt the principle without being trained to the art? And the question still remained, How can the teacher of a day-school find time to superintend his pupils at play, when every moment of his time is already fully occupied? —how can funds be procured to purchase ground for play in the centre of a dense population, where the superintendence and training are most imperatively needed, but where ground is extremely expensive?

Sabbath schools, then, appeared the only practicable expedient, upon a limited district plan, by which every neglected child of a small given locality, embracing probably not more than sixty families, might be brought

out and retained in one class, and under one teacher. For eight years, viz., from 1816 to 1824, this plan was tried upon thirty of the most rude, uncultivated, and barbarous children that could have been located in any district (even in St. Giles's)—children that would now be termed “ragged.” The working out of this school, however, gradually developed a principle in *intellectual teaching*, not only natural and efficient, but one by which as much time is saved as enables the week-day teacher to superintend the children at play, and conduct *moral training* both in and out of the school-room, which was the great desideratum, and the want of which was the greatest barrier to the accomplishment of the object of establishing the moral training system.

The results in this experimental Sabbath evening school were highly gratifying; for, instead of rags, decent clothes were provided by *all at their own expense*, and for abominable rudeness propriety of behaviour was seen; and in several instances, by the blessing of God, a decided change of heart. Still it was evident that such schools could not possibly be extended in sufficient numbers to meet more than a tithe of the neglected poor and working population; nor was the system sufficiently influential upon those who attended. The religious teaching of one day in seven was, in a great majority of cases, counteracted and destroyed by the training of the streets during the other six days of the week; and the arrangements of the family relations did not, and does not, permit superintendence for the greater portion of the day; and the ordinary English school presented no counteracting influences whatever, save the confinement for a given portion of time. In them, in those days, whatever there may be now, we are safe in saying there

was no training. The SYMPATHY of the Sabbath school, which was weak, was unquestionably overborne by the greater SYMPATHY of companionship *in real life*, at play during the week. After all, it was not training the "child" *as a whole*, and most unquestionably not "up in the way:" for we cannot train the "child" *in the way*, unless we are with him.

When the author of "The Training System" opened his experimental Sabbath evening school, in 1816, in the proverbially destitute district in the Saltmarket of this city, formerly alluded to, which consisted of about thirty of the most untamed, filthy children imaginable, he laid down for himself a few rules for his own conduct. *First*, That, though naturally not the best fitted to teach and manage children, he would *never strike*, whatever degree of provocation might be given; and, *secondly*, that he would *never expel*, however unruly the children might prove to be.

1. The various methods upon these principles necessary to obtain attention, to maintain discipline, obedience, and good order, and to control and subdue his own rising feelings of indignation at their wayward conduct, led to the working out of the great principle of MORAL TRAINING. The necessity of moral superintendence at play on week days, as a part of the system, afterwards naturally led to the adoption of A PLAY-GROUND.

2. The impossibility of his being able to command that fixed attention so necessary in a school, by the pupils being seated at desks, or placed in semi-circles or squares, by which they look each other in the face, led him to place them (boys and girls) on parallel lines, and this gave the first idea of A GALLERY. To this were added *certain* bodily movements, or PHYSICAL EXERCISES;

that were not considered out of accordance with the sanctity of the Sabbath, but which greatly tended to arrest the attention and maintain order.

3. The monotonous, slurring, blundering style of reading, (for from the time they entered the class they could all read in some sort of way,) led to the method of reading *each word separately* and very slowly ; and the propriety of saving time by causing the children to read and answer questions all together, and to repeat only one line at a time, and even (each child after another) only one word in succession, led to the principle of the **SIMULTANEOUS SYSTEM IN GALLERY LESSONS.**

4. At that period, questioning, except by mere rote, was rarely practised in schools, and ellipses more rarely still. The two, however, were united ; and instead of the ellipse being put as a mere guess, which was the old practice, it was changed by a natural process into another and more simple method of putting a question. **QUESTIONS AND ELLIPSES CONJOINED**, therefore, in Moral Training Schools, are in frequent use with children of all ages, more particularly the young, and are increased in frequency as you descend in age.

5. The usual method in Sabbath schools was, and still is, first to commit a passage to memory during the week, and to repeat it on the Sunday following ; but it was gradually found, that by thoroughly analysing the substance of the passage, (which requires a frequent repetition of its terms,)—in other words, by exercising the powers of the understanding *first*, or lodging the idea in the mind before the mere words or sounds—that not only were the words more easily committed to memory *afterwards*, but that before leaving the school-room the 4, 5, or 6 verses or sentences, which formerly would have been

repeated imperfectly after the lapse of a week, were repeated perfectly by every child before leaving the class. This led to the principle of exercising the memory of judgment in *every lesson* before the memory of sounds. Then it was made a fundamental rule, that the subject-matter of the lesson being analysed and familiarly illustrated by the children themselves questioning each other, with the trainer directing them, the lesson itself, and the reason, or the why or wherefore of it, should be given by the pupils. The facts not previously known by the children were of course told, but they were to be prepared to give the reason or lesson. This secured beyond a doubt that the information was possessed by the pupils: and the principle is now introduced into week-day schools, being termed "PICTURING OUT IN WORDS;" and it is the distinguishing feature of THE INTELLECTUAL DEPARTMENT OF "THE TRAINING SYSTEM." A psalm or hymn, therefore, was never sung by the children until it was first analysed and understood, on the same principle that the passage was never committed to memory until "pictured out."

6. The use of ANALOGY AND FAMILIAR ILLUSTRATIONS (which never need be vulgar) in conducting or picturing out a Bible lesson, which was subsequently introduced into the secular lessons of the week-day schools, was copied from the example of our Saviour. When asked by the Pharisees, "Is it lawful to give tribute to Cæsar?" He said, "Show me a penny," &c. He did not *tell*, but *trained*. Again, when asked "Who is my neighbour?" He *pictured it out* by the story of the good Samaritan. All experience, moreover, proves that the speaker who most graphically *pictures out*, is not merely the most popular but the best understood.

7. The mode of conducting Bible lessons, termed **BIBLE TRAINING**, in this Sabbath school, afterwards became the principle of conducting the secular as well as sacred lessons in the week-day school, which formed the model or practising school of the Normal Seminary in 1826; and its natural and perfect applicability to the advanced branches of education, whether elementary, secular, or scientific, as well as scriptural, enabled it to be introduced to children of all ages, in the model schools of the same institution, and continues so to the present day."—*Glasgow Trainer's Monthly Record*.

TEACHING IS NOT TRAINING.

"The distinction between teaching and training might be illustrated in a thousand forms. As a general principle, whatever a child refuses or neglects to do, he ought to be made to do, and this is best accomplished by the trainer or parent, calmly, yet firmly, ordering the child to do the thing under his own immediate superintendence.

A child may be clumsy in his manners or disorderly in his habits. For example, if instead of hanging up his cap on the proper nail or peg, he throws it on the floor—lift it who may—cause the boy to lift it *himself* and to place it calmly on the peg. See that he does this properly and instantly, on receiving the command, and repeat *the dose* until he acquires the habit of doing so of himself.

A parent or schoolmaster, who trains properly, will of course, in the first instance, check the more obvious faults of his children, and not nibble at trifles. This is a fundamental principle in all training. The less apparent faults he will take up at a subsequent period, as they are developed, and thus gradually mould and polish the

character. A schoolmaster or a parent who does not occasionally join in the sports of his children may teach, but he certainly cannot morally train, neither can the one nor the other intellectually train, until by condescension and simplicity of speech a mutual sympathy is felt. The parent or schoolmaster stoops a little without loss of dignity, and the pupils are partially elevated to his standard."—*Stow's Training System*.

PHYSICAL EXERCISES.

"Every trainer who attempts to conduct a training lesson, whether secular or sacred, without physical exercises, varied according to the age of his pupils, will assuredly fail. Physical exercises, therefore, are particularly valuable as accompaniments or assistants to the intellectual department of the system.

Examples of physical exercises might be given without end. There is clapping of hands—stretching out arms—rising up and sitting down in the gallery, or elsewhere, in order, quite *à la militaire*—marching in line and in circles, or in curves—running—swinging round the poles—and play in general, according to the taste of the individual, or particular party of children. These may be varied in every possible way, keeping in view that all be free from rudeness or injury to others, such as throwing of stones, &c. It is of importance, particularly in-doors and during the lessons, that the master so regulate the physical exercises that the children be unacquainted with what the next movement may be, which he, of course, does by example, viz., by *himself* doing the thing he desires his pupils should do. The uncertainty of what the succeeding motion may be, arrests the attention and directs it to himself.

We shall particularise only two exercises which are *fundamental*, and which experience has proved to be the very best that have been devised for the purpose. The first is to secure that the whole gallery of children may rise up and sit down *simultaneously*—quickly or slowly, in the most natural and easy manner; and the second is to secure an easy carriage in sitting or walking, by placing the shoulders square—head erect—spine and ancles straight, and opening the chest. The repetition of these, like every other part of the system, of course forms *the habit*; and if exercised in early life will produce throughout the whole school as correct walking, sitting, and rising, and other movements, as are accomplished with the foot soldier or the cavalry horse, and in unison with other simple physical exercises, as much benefit to the health and constitution.”—*Stow's Training System*.

PLAY-GROUND SUPERINTENDENCE.

“This peculiarity of the training system deserves special prominence. We rank the cultivation of the social sympathies of the children next in importance to the high moral and religious training which the superintendence of the uncovered school enables the master to carry on. Man is so linked to his fellow-man by numberless relations, that there is not an act of his life that does not influence, directly or indirectly, those among whom his lot is cast. The power of social sympathy also remarkably modifies his own character. “There is scarcely a moment of his existence,” says an eminent metaphysician, “in which the social affection, in some of its forms, has not an influence on some feeling or resolution, some delightful remembrance of the past, some project of future benevolence or resentment.” Stow's system not

only provides for the development and regulating of these social sympathies, but, in perfect consistency with its wide and comprehensive character, endeavours to render all subservient to one great object—formation of character for the duties of time, and preparation for the enjoyments of eternity.

But the highest duty of the trainer consists, not so much in regulating the *social economy* of the playground—the children manage that admirably themselves, under the beneficial influence of a kind-hearted trainer—but in observing *individual* character, and noting silently how each one bears himself to his fellow, and what constitute his chief sources of happiness. Certain games return periodically—ball-playing, marbles, tops, have their season, and boys engage in them with all the ardour which novelty imparts. The mere choice in these cases gives no indication of individual character. But let the trainer notice the *spirit* in which these games are conducted—the slyness, injustice, and outbursts of passion of some, the generosity and kindliness of disposition of others;—let him mark how eagerly that boy clutches and adds another marble to his bursting pocket, and how freely his playmate gives a handful to a younger companion,—how that little girl leaves her skipping-rope to lean long and attentively over a flower in the border,—how thoughtfully that boy retires from the marble ring to read of battles and shipwrecks,—how that other throws aside his new spinning-top to become the blustering ring-leader of a few followers,—and how that other boy sits long, alone, on the door-step, taking no note of what passes, but busy with the deep communings of his own little breast;—let him keep his eyes, and ears, and heart open,—let him talk with the children, assist them in their

difficulties, and sympathise with them in their little misfortunes, and he will soon become familiar with the peculiar form and features of every mind, and be able so to discriminate the children's different tones of feeling and shades of character, as greatly to facilitate the various processes of intellectual and religious culture. When he thus discovers what *general moral* tendencies he has to counteract, and what *individual* peculiarities he has to develop or repress, he will be the better able to select appropriate Bible lessons, and to adjust the tone of his moral and religious instruction to the necessities of the school.

Again. It not unfrequently happens that the peculiar *intellectual* bent, the natural aptitude of the mind of a boy, regarded in school as either indolent or stupid, is discovered in the play-ground. When the spring of this native power has been touched, new and surprising manifestations of intellectual energy take place, delightful alike to the trainer and the parent.

In the play-ground the trainer also sees whether the religious and moral lessons of school are carried into practice. It is not enough that the truth be brought before them, that their judgment be exercised, and that they think accurately and justly: they must *do* what they have been intellectually trained to pronounce morally right—their *actions* must be in accordance with their expressed convictions. If this be neglected,—if, even after solemn and earnestly-given Bible lessons,—after the authority of God's word has been brought to bear on certain modes of conduct, the children be allowed to run riot in the play-ground, they will not only soon undo all that the trainer has attempted to effect in school, but proceed with fearful rapidity in the opposite direction.

It is impossible that this part of the trainer's work can be efficiently accomplished by a substitute."—*Glasgow Trainer's Monthly Record*.

SYMPATHY OF NUMBERS.

"The power of the sympathy of numbers is felt every day in politics, in religion, and in vice. Our towns are the centres of political power, religion is apt to cool without numbers, and vice is most prolific in city lanes and the busy haunts of men. The same holds true in the training school-gallery for intellectual and moral culture, and in the play-ground for moral development. In both, the sympathy of numbers is a most powerful influence for good or for evil, according as the children are or are not properly superintended and trained by the master.

There is an intellectual and a moral sympathy that children feel with those of the same age, which is not felt by the members of a single family. Other sympathies are, indeed, experienced in the family, which no school can possibly furnish; yet intellectually, and even morally, the school is a necessary and powerful auxiliary. In a family, the boy at twelve sympathises not with his brother at nine or ten, and still less with his sister at seven or eight; he naturally chooses for his companions, at any game, or for any pursuit, whether innocent or mischievous, those about his own age, and makes the choice from *sympathy*.

In conducting a lesson with half a dozen children in a class of different ages like a family, the questioning must all be individual; whereas, in a gallery of 80 or 100 of nearly the same age (and the nearer the better), the questioning, and development, and training, may be conducted chiefly simultaneously; and thus, whatever answers are brought

out by the trainer, from one or more of the children, can be made the possession of all, so that every one may learn what any one knows—thus diffusing knowledge more widely, and the variety of natural talents and dispositions operating favourably on all. A similar effect takes place in the moral development of dispositions and habits in the play-ground, which may be noticed by the trainer on the return of the children to the school-gallery, and when again the sympathy of numbers operates favourably in applauding the good deed, or condemning the misdeemeanor. There is a power, therefore, in numbers, not experienced in individual teaching or training; and the play-ground and the gallery conjoined, under proper management and superintendence, afford *the most perfect sympathy.*”—*Stow's Training System.*

CO-OPERATION OF MINISTERS.

“Of all classes in society there is none so powerful for good in this matter of education as the clergy; and, in the rural districts at least, it almost wholly depends upon them whether an efficient system can be established or not. In small parishes it is impossible to have a thoroughly good school on anything like a self-paying principle, but they might still maintain the kind of school they do at present for the younger children. For their wants beyond this, they would naturally connect themselves with the larger schools in the neighbourhood: and if those who have the power would set about it in earnest, it would not be too much to expect that, within a very few years, schools of an efficient kind, for the joint education of the labouring classes, and those immediately above them, might be very extensively established in every county in England.

Theoretical writers and speakers may stir up a temporary feeling in favour of education in the public mind, and this will help to a first establishment of the necessary machinery for working it out; but, after all, the more vital part rests with those who are to be the instruments of doing it: and both from his position, his acquirements, and his constant residence, no one can be so effective as the clergyman of the parish. Some, perhaps, will say this is becoming village schoolmaster, but it is no such thing; it only requires a small amount of time, systematically given: and I think almost every one will agree, that in no other way could an hour a day, for three or four days in the week, be productive of anything like the same amount of good as when spent in the village school. With many of those who are grown up, and whose habits are formed, humanly speaking little good can be effected: their ignorance is so great, that religion in them can scarcely be regarded as anything more than a superstition acting upon their fears, and with no influence whatever upon their conduct as men in any of the relations of life. It is only through the children, and that by educating them, that any extensive good can be effected.

Since the school here was established, I have given almost constantly an hour, and sometimes an hour and a half a day to it; looking at the exercises, hearing them read, giving a cheering word to one, and an encouraging look to another, pointing out their faults: in this way much is done in a little time, and the best possible effects arise from it. The clergyman's support, or that of some influential and educated person, is not only wanted in the school, but he may do much by endeavouring to raise the social position of the schoolmaster, and by supporting his authority in matters where the parents, from

ignorance, are sometimes too apt to interfere: but where the education is good, it only requires firmness to get the better of all this.

The real difficulty of the question is not with the people, or the classes to be educated, but in getting it out of the hands of the talking men, and into those of the practical and working ones; and in persuading those who are to direct and do the work of it, to do it in a common-sense way, and with common-sense views; instead of starting difficulties to begin with, many of which are of an imaginary kind—and would in practice never arise—to begin on a plan, good in itself, so far as the knowledge to be had at the school is concerned; and if this be done, I feel persuaded the classes to be educated will throw no difficulties whatever in the way.”—*Hints on an Improved and Self-paying System of National Education, by Rev. R. Dawes, M.A.*

CO-OPERATION OF PARENTS.

“I invariably find that those parents (of whom there are many) who do not avail themselves of the school, are not those who have the lowest wages, or earn the least money; but they are the most ignorant, and their habits of life are of so low and degraded a nature, that they are not only indifferent to the welfare and moral conduct of their own children, but are perfectly regardless of the good opinion of those around them; many of them, such as are living in crowded cottages: and, in fact, their standard of moral feeling is so low, (whether arising out of their physical condition, I do not know,) as to make them appear to have little beyond the animal instinct of feeding their young, so as to keep the body

alive, and have not the slightest notion of anything which is not of a gross and sensual nature.”—*Hints on an Improved and Self-paying System of National Education, by Rev. R. Dawes, M.A.*

SEPARATION OF THE SEXES.

In the Glasgow training schools girls and boys mingle in the same classes. The advantages of this plan are stated at length in the “Training System,” and facts are adduced to show that “girls brought up with boys are more *positively* moral, and boys brought up in school with girls are more *positively* intellectual, than when taught separately.” Where the advantage of playgrounds is enjoyed, and where the children mingle in the Initiatory school, the adoption of this plan is unhesitatingly recommended.

INFANT SCHOOLS.

“Something like a new era in the history of English education began when infant schools were introduced, because the founders of these spoke well about the impossibility of dealing with infants as machines, and declared that their great intention was to call forth the life of the child. One saw that there was a little cant in such expressions as these; still they promised well, and great things were hoped from the new system. But one new clever invention after another was introduced into it—all announced as means for developing the faculties, calling forth the affections, and so forth, till at last no part of our education appears to be overloaded with a more cumbrous and senseless mechanism than this which was to dispense with mechanism almost entirely.”—*F. D. Maurice.*

METHODS OF TEACHING.

READING.—*The Look-and-Say Method.*—"This, a method of teaching to read by syllables, may thus be illustrated. The word "communicate" has only four complete independent sounds. Let an association be established between the *look* of 'com' and its *sound*—the same with 'mu'—the same with 'ni'—the same with 'cate.' Then let the ear and eye be practised in sliding them together, and the word is taught. The majority of words in use contain only one complete sound. It will be readily perceived that upon this plan the proper sound of each consonant, and the most common sound of each vowel, will be quickly caught, without the help of any forced and unnatural isolation. The irregular sounds must, upon any plan, be learnt in the particular cases. We will now illustrate its operation, aided by an apparatus which greatly facilitates its success.



1. Commencing with the smallest word, he inquires, as he points to it, "Who knows this word?" If the class have been at all taught before, several hands will be held up to signify that their owners are ready to speak. When one has been pointed to, if he be correct, the teacher—

2. Next says, as he points to the word, "Let us all say." Then, just as his finger falls upon it, the whole class gives its sound in one voice—"to" 'to' 'to'—as often as the teacher indicates by his pointing finger that he

wishes the look-and-say process to be repeated. In this the teacher will be guided by the amount of their previous knowledge. If he think that all know the word, he will not stop to repeat it.

3. The word 'unto' he divides into its syllabic parts, separating them with his fingers. One of these he would probably move so that it might stand directly over the last word taught. He would first ask for the sound of one syllable, and then for that of another—causing the children to look-and-say as before. The children would then say, after his pointing—'un' 'to' 'un' 'to' 'un' 'to,' and, suddenly, as he pushed the two together, 'unto,' 'unto,' &c.

4. He then points to the former word, the children saying 'to,' 'unto,' &c., as he points. The word 'me' would be taught as in Nos. 1 and 2.

5. The next word we will suppose no one of the children has ever seen before. The teacher, seeing no hands up, says—"Then I will tell you. Listen to me." Then, as his finger moves *very slowly* along the top of each letter, he pronounces the word *very distinctly*. "Now, all together," he continues, "slowly and distinctly, as my hand moves." 'C o me,' 'c o me,' &c. The previous process is then repeated, 'come,' 'come,' 'to,' 'unto,' 'me,' &c. The word 'suffer' will, of course, be divided into syllables; and when each syllable has been taught, as in Nos. 5, 1, and 2, you may hear again the voice of the class saying, as the finger moves, 'suf,' 'fer,' 'suffer,' 'to' 'come' 'unto' 'me,' &c., as in Nos. 3 and 4.

6. The teacher says to this or that child, What is this word? 'Come.' And this? 'Me,' &c. Or he calls upon one or another to show him 'suffer,' 'unto,' &c.

7. When the teacher wishes to test or to secure accuracy of memory, or to relieve the attention, he says: "Who can put up this word?" And one being chosen who had held up his hand, the word is thrown loosely and confusedly down. It is his task to reconstruct and replace it. This is a difficult but always interesting exercise: it has put some of the best "spellers" quite at a loss.

8. At the close of this twenty minutes' exercise the sentence is read straight through, the teacher telling the children the words they have not yet learnt. C. 'Suffer,' T. 'little,' C. 'little,' T. 'children,' C. 'children,' C. 'to,' C. 'come,' C. 'unto,' C. 'me.'

The various operations of the class may thus be named, 1. Finding what is known. 2. Pronouncing. 3. Look-and-saying. 4. Dodging. 5. Syllabizing. 6. Putting up. 7. Reading through."—*S. S. Papers, by Rev. J. Curwen.*

The Simultaneous Method.—This forms a prominent feature in the Training System, and its adoption in the advanced classes, as described below, has been attended with marked success.

"The teacher reads a small portion of a sentence to the children, causing them to read it after he has finished, and directs them to read each word separately, firmly, and distinctly, imitating his own pronunciation. He will probably find little difficulty in this, the faculty of imitation being usually active in children. Much care should be taken about the divisions of the sentences, so as to make them coincide, as far as possible, with pauses indicated by the meaning and grammatical structure of the sentence; and it is obvious that the shorter the divisions required, the more difficulty will be felt in this matter. The following sentences from "M'Culloch's

Third Reading Book," page 68, will illustrate our meaning:—"The young-die—as well as—the old ; and-they do not know—how soon—death-may come-to them. It is wise—for them—to think of this—in time, and-to live-now—as-they will wish—that-they had done—when-they come-to die." A short pause is indicated by the hyphen, a longer one by the dash. If our readers will try to read this sentence by removing these pauses one place forward or backward they will see how far the meaning of a sentence can be destroyed by an injudicious division. Great care should be taken to prevent the children using the falling inflexion of the voice at *all* these pauses. This process may be continued through every stage, bearing this rule in mind, that with a young or elementary class the portions read should be very short, not exceeding two or three words at once ; and as advances are made we may proceed to clauses, to sentences, or in some cases even to paragraphs. In very highly advanced classes the teacher might, perhaps, restrict his own interference to the correction of errors, or the elucidation of unusually difficult passages ; though we should imagine this case will not occur frequently. A slight variation in the mode of proceeding may be adopted without departing from the strict simultaneous principle. Instead of causing the whole class to read every sentence, the teacher may call upon one row of children, or any smaller number, to stand and read by themselves. This is an agreeable change, and forms in itself a pleasing kind of physical exercise.

The simultaneous method presents great facilities for communicating to children a knowledge of the meaning of words. It does this in part, by the great saving of time which it effects, as compared with the individual

method. Under the former method, each child reads the whole lesson in the same time that one does; while under the latter much time is comparatively unemployed. Thus, if under the individual method the school is divided into classes of six each, it is obvious that each child reads but a sixth of the lesson, during the time of going once over it, while under the simultaneous method each child has read the whole. We may grant, however, that the latter plan requires somewhat slower reading in order to secure distinctness; but even allowing this, we may safely say that it enables each child to read at least four times as much in the progress of his lesson. If the classes upon the individual method be larger than we have supposed, the comparison will become much more favourable to the simultaneous plan. The time thus saved can be applied most usefully by the teacher in questioning the class upon the statements of the lesson, and the meaning of its words and phrases.

In such a school as that which we are now to consider, namely, a large school subdivided into departments, we recommend that in every instance the lessons, whether elementary or advanced, should be read on the simultaneous method *first*. By doing this, mistakes of all kinds, on the part of the children, will be corrected. Now, if all were attentive, there would be little necessity for anything further: but this cannot always be calculated upon. It is desirable, therefore, to call in the individual principle to our aid, and this is done by the teacher requiring some of the children to read singly. The manner of the reading, its correctness in reference to pronunciation, accent, and emphasis, will be the test of each child's attention. As no child can say but that it may be called upon at any time, this gives a stimulus to attention

through the whole class. The teacher ought to make such arrangements as to hear every one read thus once in two or three days, calling up the worst readers most frequently.

When this has been done, the teacher may proceed to analyze the lesson, questioning the class on various subjects connected with the matters of fact stated, the derivation, and meaning, and connexion of words, and the grammatical construction of the sentences. This, of course, is done simultaneously, the teacher frequently putting individuals to the test, as a check upon inattention. In a class just mastering the elements of letters this analysis is impracticable and unnecessary, but as the class advances it is desirable to give a good deal of attention to this subject.

After this we may again call the individual principle into play, by resolving the whole class into small subdivisions, which need not contain more than three or four children in each. As the previous simultaneous reading and analysis have prepared each child to act as a monitor, our selection need not be limited ; but by having these very small divisions the lesson may be read quickly, on the individual method, for a few minutes. The whole of this may be accomplished in the time which is usually given to reading on the individual method."—*Glasgow Trainer's Monthly Record*.

SPELLING.—The old spelling-book has justly fallen into disuse, and children are taught to spell from their ordinary reading lessons. In too many instances, however, this exercise has been so perfunctorily performed, that a prejudice in favour of the old method still exists. To render it efficient, the words of the lesson should be taken as they occur. By selecting merely what are

longer and apparently more difficult words, children are frequently found unable to spell the shorter and more common ones. Exercises in dictation, however, ought to have much greater prominence than has been assigned to them. A valuable series of progressive exercises in English orthography has been prepared by Rev. A. J. D. D'Orsey, of the High School, Glasgow, to whom I am indebted for many valuable suggestions. In the introduction to his "Spelling by Dictation," the following observations occur:—

"Spelling is understood in two very different senses—the first having reference to the art of *reading*, the second to that of *writing*, a language. In the one case the pupil's eye seizes the *forms* of the characters, his tongue pronounces the *sounds* or *powers* which the letters represent, syllables are formed, then words—and thus he *reads*. In the other case the process is reversed: the mind forms the notion of certain sounds, calls up the alphabetic marks with which they are associated, and then commits these marks to the hand, to be put down on paper in proper number, form, and order, to produce a combination expressive of the desired sound—and thus he *writes*.

Experience has shown that the once common practice of repeating columns of words is utterly inadequate to the end in view. All schools taught on advanced principles have adopted the method long pursued on the Continent, of giving spelling lessons by dictation—a plan which seems to have common sense on its side; for it is surely more natural to teach the eye and hand at school what they will have to perform in the real business of life, than for years to employ the organs of speech in rotting over sounds in a manner never afterwards to be employed.

The plan suggested for using the book is this. Let each pupil read a certain portion very carefully, then shut his book, and take his slate. The teacher now *dictates* very slowly the part just read, and the pupils write it distinctly. This done, slates are exchanged—books opened—corrections made—errors marked—and places taken by the pupils according to the accuracy of the work."

WRITING.—In the elementary schools of the Canton of Zurich in Switzerland, and in some parts of Germany, children are taught to write before they learn to read. Dr. Bell recommends that these arts should be taught contemporaneously. The importance of writing, as an agent in all subsequent stages of instruction, renders its early acquisition very desirable. Wherever practicable, we recommend the use of paper at the commencement—comparatively little benefit arising from slate writing.

The Committee of Privy Council has introduced into this country a system prepared by M. Mulhauser, who was appointed in 1829, by the Genevese Commission of Primary Schools, to inspect the writing classes. The writing books of the system enable a child to determine with ease the height, breadth, and inclination of every part of every letter, and are therefore adapted to collective teaching,—the words to be written being placed before the class on a board, which corresponds with the writing book. The slope adopted by Mulhauser is more suitable to the Continental than the English style of writing, and books have been prepared by the Congregational Board of Education in which the inclination of the lines is slightly increased. The attention of the class

should be directed to all the peculiarities of the copy at the beginning of the exercise, and a fixed time should be given for the execution of each line,—slow and careful writing being essential to improvement.

ARITHMETIC.—“The fundamental truths of this science all rest upon the evidence of sense; they are proved by showing to our eyes and our fingers that any given number of objects, ten balls for example, may, by separation and re-arrangement, exhibit to our senses all the different sets of numbers, the sum of which is equal to ten. All the improved methods of teaching arithmetic to children proceed upon a knowledge of this fact. All who wish to carry the child's mind along with them in learning arithmetic—all who (as Dr. Biber, in his remarkable *Lectures on Education*, expresses it) wish to teach numbers, and not mere ciphers—now teach it through the evidence of the senses, in the manner we have described.”*
—*Mill's System of Logic*.

Some articles on this branch of instruction, by Professor De Morgan, in the second volume of “*The School-master*,” are of great practical value. The *Arithmetical Questions*, by W. M'Leod, of the Royal Military Asylum, exhibit a systematic course of mental arithmetic which will be found very useful.

* See, for illustrations of various sorts, Professor Lealie's *Philosophy of Arithmetic*; and see, also, two of the most efficient books ever written for training the infant intellect, Mr. Horace Grant's *Arithmetic for Young Children*, and his *Second Stage of Arithmetic*, both published by the Society for the Diffusion of Useful Knowledge.

ENGLISH GRAMMAR.—To explain the principles of grammar, and their mode of application, is of much greater value than a servile repetition of rules. This may be effectually done by illustrations from the reading lessons. In adopting this plan, a teacher may gather some valuable hints from Wood's Account of the Edinburgh Sessional School, pp. 234—245.

When the children have been practically instructed in general principles, a systematic treatise may be advantageously employed. An excellent manual has been recently published in Chambers's Educational Course, entitled "Introduction to English Grammar," by Rev. A. J. D. D'Orsey. The following mode of tuition, which is most skilfully worked out in the school over which the author presides, is given in his "Larger Grammar:"—

"The definitions must be carefully studied, but need not be committed to memory *verbatim*. Be sure that the pupil understands the idea, without slavishly following the words. Indeed, it is a decided advantage to let him use his own language. Explain to him any difficulty, and question him, to ascertain if he has mastered it. Give him, too, full permission to state his doubts, and ask questions connected with the lesson. Then give him the exercise to write. Here an objection arises. Many teachers may not be disposed to introduce the practice of writing exercises, on account of the time and trouble required for correction. System will obviate this. Let a class of twenty boys be taken, bringing in the exercise at page 43. All being seated, the teacher may say, 'Hold up exercises,' by which he will detect defaulters. Next, he calls out, 'Exchange,' at which each takes another's exercise, and proceeds to correct, marking the faults in *red ink*, or *red pencil*, summing up the number

of errors, and signing his name as corrector. The papers may then be returned to the authors, who should have right of protest against false corrections, and whose claims should be fully and freely discussed. To prevent waste of time and troublesome disputes, a penalty should be attached to false corrections and frivolous complaints. Lastly, the exercises should be passed to the end of each bench or form, glanced over, and marked in *blue* ink by the teacher, criticised aloud, classified according to merit, and given back on the spot to the authors. The sharp eyes of the young critics will leave the teacher but little to do; his chief work being to select the best for judicious praise, and the worst for gentle censure. Very bad exercises should be transcribed.

“Examinations may be oral or written. Both should be used. An effectual way of managing the latter is this:—Let each boy number a slip of paper, with a column of figures down the margin, thus—

- 1.
- 2.
- 3.

and so on, to twenty, leaving a blank opposite each figure. Let the teacher have a similar slip. Then let him ask a question, putting down the answer opposite No. 1 on his own slip, while each pupil does the same. When twenty questions have been put, let the pupils exchange papers, the teacher reading off the answers from his own paper, while each boy corrects his neighbour's. They then rank according to accuracy. A hundred boys may thus be examined more quietly, more pleasantly, and far more effectually, than a dozen upon the ordinary plan of *viva voce* questioning.”

- **GEOGRAPHY.**—"The best way of preparing children for geography, and inducing them to be fond of it, is to begin by making them acquainted with the part of the country they inhabit. The teacher should first set out at the place where the school is situated, and make the children give a topographical description of the neighbourhood. If a river flow near, he may trace its course, from its source to its confluence with another river. Then he may name the river in which it is lost, and follow this to the sea, after having first traced it to its source. He will thus be led gradually to speak of the mountains from whose bosoms the sources of the river spring, constantly fed by the snows and the rains. Then, setting out from the nearest mountains, he may teach the children that beyond these heights, which bound the horizon, there are other countries inhabited by other nations. He may show them the roads which connect the communes of the same canton—the high roads which lead to other districts. He may follow one of these roads to the high road which it joins, and then follow that road to the town. He may then mention all the means of communication invented by man or presented by nature—highways, canals, ships, and carriages of all kinds, railways and steam-boats, the camel of the desert, the rein-deer of the north, &c.

After having thus prepared the pupils by degrees, by employing as few technical words and proper names as possible, the proper time will be come for lessons in physical, political, and commercial geography—for teaching him to know the direction, first, by the rising of the sun, and then by the polar star and compass. They should be made to seek in the neighbourhood, at nearly equal distances from easily distinguishable objects,

such as a high tree, a hill, or a steeple, which are the four cardinal points. The intermediate points, showing the north-east, south-west, &c., may be found in the same manner. All these points should be afterwards marked on the board, indicating the place where the school is situated in the middle, and the other points by analogous signs."—*Willm's Education of the People*.

"Besides being questioned in the ordinary way at the termination of a lesson, the children should be required occasionally to write from memory an abstract of the lesson. This is an excellent exercise in spelling, grammar, and composition; and fixes, also, the places, facts, and events more firmly in the mind.

The following plan may also be adopted. Write a series of questions on the black board, and let the children give answers to these questions either on paper or on their slates. These questions should be numbered 1, 2, 3, &c., and the children are to adopt the same order of arrangement in writing their answers. This method keeps the one answer distinct from the other, and tends to teach the children habits of order and neatness. Care should be taken in the framing of these questions; they should not be such as to require merely an affirmation or negation; but they should be distinct propositions to which the children cannot give answers without due exercise of their mental powers.

The teacher should always use the black board when giving a *viva voce* lesson on geography. Whenever a place is mentioned, it should be written down, so that the children may *see*, as well as *hear*, the word that has been pronounced. He who adopts this plan has a double power; for the mere enunciation of a word, especially if previously unknown, leaves but a faint impression on the

mind. This truth should be ever present to those engaged in the education of children, namely, *that nothing should be taught through the ear alone, that can be taught also through the eye.*

“Segnius irritant animos demissa per aurem,

Quam quæ sunt oculis subjecta fidelibus.”—HORACE.

Besides the usual method of teaching from a map, placed in front of the class, the teacher will find it an excellent plan to draw on the black board the outline of the country to be described, filling in, as he proceeds with his lesson, the mountains, rivers, lakes, towns, &c.

The children should also be taught to draw maps on their slates, first from actual observation, and then from memory alone. Such an exercise tends to strongly impress on their minds the configuration of countries, the directions of mountain chains, the courses of rivers, and the relative position of places.

The method of compelling children to *get by heart*, as it is termed, certain pages of some geography, without any previous explanation, or any reference to the places on a map, is ill calculated to enlarge their understanding, or to inspire them with a love for knowledge.

Or, if geography be taught by pointing to certain spots on a map, and requesting the children to repeat a series of proper names, without at the same time describing anything remarkable about these places, without connecting with them some ideas, without giving to them “a local habitation,” as well as “a name,” it is a useless and an unintellectual exercise. It may be termed a Geographical Vocabulary; but it lays no claim to the title of an exercise having for its end the Intellectual Education of children.”—*M'Leod's Geography of Palestine.*

HISTORY.—"As in geography we set out from the place we inhabit, so it is necessary to begin history with the present year. What a year and a century are should be first explained. This is the year — : now, what does that signify? Tracing back the course of ages, we should stop at the birth of Christ, which may thus serve as the central point of universal history. Going back twenty centuries before Jesus Christ brings us to Abraham, the father of the people of God, from whom he proceeded. There would thus be made the first division of universal and sacred history into three great periods, nearly equal, from Adam to Abraham, from Abraham to Christ, and from Christ to the present time. In the first period, the chief features in the origin of the human race would be related—the deluge, the invention of the most necessary arts, and the founding of the first empires. The second would include the enumeration of the most famous of the ancient nations, to the Romans under the Emperor Augustus; and then history would be connected with that of the Jewish race, the history of the Egyptians with that of Joseph and Moses; that of the Phœnicians with the conquest of the land of Canaan, and with Solomon; that of the Assyrians, Babylonians, and Medes, with relation to the fall of the kingdoms of Judah and Israel; Cyrus and the Persians would be spoken of in relating the end of the captivity, and the rebuilding of the Temple. From this the pupils might proceed to the history of the Greeks, of Alexander, and of the Greek kings who divided his empire, and who had various relations with the Jews and the Maccabees: lastly, the alliance which these formed with the Romans would form an opportunity of relating the glorious destiny of that powerful people, till the accession of

.

Augustus, in whose reign Jesus Christ was born. The birth of Jesus Christ, the preaching of the Gospel, the destruction of Jerusalem, and the dispersion of the Jews, the persecution of the first Christians, till the conversion of Constantine; the division of the Roman empire, the immigration of the barbarians, the fall of the Western empire, the rise of Mohammedanism, and the conquest of the Arabs, the establishment of the Franks in Gaul, and the accession of Charlemagne—such are the most important facts in the first eight centuries of the Christian era.”—*Willm's Education of the People*.

VOCAL MUSIC.—The system of Wilhem, adapted to English use by Mr. Hullah, has been found unsuitable to our popular schools. Any considerable progress would demand more time than can be devoted to it. After mature consideration, the Congregational Board of Education has resolved to adopt on trial a method originally put forth by Miss Glover of Norwich, but which has been exhibited in a more attractive form, and in its details considerably improved, by Rev. John Curwen of Plaistow. A confident expectation is entertained that this plan will realise all that can be wished, in regard to a branch of education to which great value must be attached. With respect to school music and songs, Mr. Curwen has rendered essential service to the cause of Sunday and Week-day Education.

COLLECTIVE LESSONS.—These constitute a prominent feature in the training system. The various expedients by which they may be successfully conducted, are fully detailed in Mr. Stow's publications. When attempted by persons who are unacquainted with the principles

which ought to regulate them, they may be productive of no advantage; but a teacher who devotes to this department of his work a moderate share of attention, will find an ample recompence in the moral and intellectual character of his school. For every lesson, due preparation should be made; and, by practice, an aptness for communicating knowledge in this way will soon be attained.

The following examples may serve to give an idea of the way in which effective simultaneous teaching may be carried on. They are adapted to a juvenile school. The process of "picturing out in words" is prominently exhibited; and in reference to the use of Ellipses, the following observations from the Training System may obviate objections which the improper use of them by unskilful teachers has originated:—

"Under the training system, mere questioning is found not sufficient for the full development of the intellectual powers. There must uniformly be an analysis, based on simple and familiar illustrations, which must be within the extent of the knowledge and experience of the children present. Ellipses, therefore, are introduced, which, on the mode adopted, are, to a great extent, another way of questioning. An ellipsis awakens the attention. The old mode of forming an ellipsis is absurd. It is a mere guess, and scarcely any exercise of the mind whatever. An ellipsis ought never to be a guess, but an exercise of idea or thought on the part of the scholars, and expressed by them on a point they already know, or which they have been at the moment trained to. One of the examples given of a *guess* ellipsis is as follows:—"God made the sky, that looks so ... God made the grass so ... God made the little birds so ... In pretty colours ..." Not having exercised the minds of the children previously, as

to the colour of the sky, &c., in the first line, the pupils might answer or fill up what they choose, either "*blue*," which was the answer required—or cloudy or red; and so on through the other lines. Questions and ellipses, therefore, ought *uniformly to be mixed*—sometimes only one question, and then an ellipsis—sometimes two or three questions or ellipses together, varied, however, according to the age and amount of knowledge developed by the pupils.

We merely add here, that with very young children, unaccustomed to express their ideas in words, ellipses must be more frequently resorted to, and questions more frequently as they advance; but, however advanced in years or attainments, the use of ellipses, in conjunction with questions, will be found the most efficient course of training."—*Stow's Training System*.

BIBLE TRAINING LESSON.

"In this stage of training, the children are supposed to have acquired a considerable amount of scriptural knowledge.

'As the hart panteth after the water brooks, so panteth my soul after thee, O God.'—Psalm xlii. 1.

POINTS TO BE PICTURED OUT.—1. Natural history of the hart.—2. Water brooks.—3. Sometimes dried up, why so?—4. Nature of the climate.—5. Dust.—6. Heat.—7. Panting.—8. Longing for, and seeking after springs previously drank of.—9. Character of the Psalmist.—10. Circumstances then placed in—deprived of public ordinances formerly enjoyed.—11. So panteth my soul, &c.—12. After whom?

Children,—The Bible is full of imagery and emblems

drawn from nature and the arts of life. The verse you have now read is .. *of that description*, and is full of .. *natural imagery*.

I must tell you, children, before we commence our lesson, that it is supposed this psalm was written by David, who was obliged to flee from his enemies, to the land of Jordan, and that, when there, he probably took up his abode in the mountains, away from the public worship of God's .. *house*, and seeing the harts running .. *about the hills*, and panting for thirst, most likely induced him to use the .. What metaphor or emblem did he use? Look at your books. David says, "As the hart panteth after the .. *water brooks*" (Read on, children), "*so panteth my soul after thee, O God.*"

The first thing we must speak about in this picture is the .. *hart*. What is a hart? Can you tell me any other names given to the hart? *Stag—deer—gazelle*. Very right; these are names given to .. *this animal* or .. *species*.

Well, in this verse the name of this animal or .. *species* is called .. *the hart*. I presume you have seen what is called a stag, or, if not, you have seen the .. *picture of one*, and therefore I need not describe it to you. Is it a slow or quick moving animal? *Swift*. It .. *runs very swiftly*.

What countries do harts chiefly live in? *Mountainous countries*. Why do you think so? *The Bible says, "Like a young roe upon the mountains."*

And a young roe is .. *a young hart*. Well, that is one proof that they live in the mountains; but can they live in plains? *Yes, Sir; they live in plains in gentlemen's parks*, which are sometimes .. *plain*, or nearly .. *level*.

Very well; but when allowed to roam freely and .. *naturally*, they .. *prefer the mountains*. Where is the hart spoken of in this psalm supposed to live? Is it in a warm or cold country, think you? *A warm country.*

Why? .. Bring down the map, children, and show the country or countries you suppose to be meant. (The map of Palestine is presented.) Point out those parts you think harts live in. You think the Psalmist means .. *the desert mountainous parts of Palestine* where .. *the hart is to be found.**

And Palestine is .. What sort of a country? *Mountainous country*, and .. *very hot*. Now, we must get smartly on. The hart lives in a .. *hot country*, and in a mountainous part of .. *a hot country*, where the sun shines .. How? *Nearly perpendicularly over the head*; and, therefore, during a great part of the year, the ground must be .. *very hot and dry*. In what state will the soil be? *Parched and dusty*. And in mountainous countries, where the sun is very hot, what follows? *The rivers or streams*. Give me another word. Look at the verse. The .. *brooks dry up*. It is, then, a dry and .. *thirsty land, where no water is*. If you turn up your Bible to Job, chap. vi. ver. 15, it is said, "And as the streams of brooks they pass away," showing that brooks in that hot climate are .. *very apt to pass away*, or .. *dry up*.

Tell me, children, what you mean by panting? Show me what panting is? This boy thinks it is simply opening

* As the children advance in knowledge, they are enabled to fill in longer ellipses, so that one or two words of a sentence being given, the child or adult will readily apprehend the idea to be filled in or answered in any part of the sentence.

the mouth.* Have you ever seen a dog walking in a very hot, dusty day, after having run a long way? *Yes, Sir, it opens its mouth.* Does it simply open its mouth as this boy did? *It pants this way. It feels uneasy.* Why uneasy? *Because it is weary and thirsty.* Weary and thirsty from .. *the heat*, and a thirsty dog that is weary and very .. *hot*, would, like the hart .. What would it wish? *To have a drink*, or perhaps to .. *plunge into the brook.* Of what had the hart drunk before? *The brooks.* Well—the hart having both drunk .. *of the brook*, and .. *plunged into the brook before*, longed and .. *panted to do so again.* In this sad condition, therefore, heated .. *thirsty*, and .. *panting*, and .. *running about, seeking for the water brooks*, how would the hart feel? Would it be satisfied to lie down? *No, Sir; very anxious.* And what more? *Longing and panting for water*, not at rest, because it .. *felt the want of something* it could not get at .. *that time*, and that was .. *the water brooks.*

Now, let us look at the verse, and see in what state or .. *condition* the hart is supposed to be. Repeat it, if you please, each word separately, slowly, and distinctly. "*As the hart panteth after the water brooks.*" What is a brook? *A small, clear, running stream*, not a muddy, stagnant .. *pool.* Do you think the hart had drunk of a brook before? *Yes, else it would not have panted for it.* What makes the hart so very thirsty?

* The trainer ought to take nothing for granted, should it form a fundamental point of the lesson. The child may have been inattentive when similar points had formerly been brought out; or he may be a new scholar. Whichever way, the revival, even to nine-tenths of the gallery who do know it, is an important refreshing of the memory.

Because it runs about the dry hills, where there is no water. And as the hart opens .. its mouth, and .. pants for water, and runs about, it raises the .. What do you think it raises? The dust into its mouth, which .. increases its thirst, and causes the hart to long more than .. ever for .. the brooks of which it had formerly drunk, but which are now .. dried up, or perhaps at .. a great distance. What would you expect the hart to do were it to reach a brook? Drink plentifully, and also .. plunge into the water. Why? To cool and .. refresh itself.

Now, children, what does the Psalmist say at the end of this verse? "*So panteth my soul after thee, O God.*" The hart panteth after something, so did .. David. The one panted .. *for water brooks*, the other .. *panted for God*. The hart formerly had drunk .. *of the water brooks*, and, being very thirsty, it .. *panted for them again*. David had tasted of the .. *water of life*, through the public ordinances of .. *the temple*. Think, children. Who built the temple? *Solomon*. And Solomon was David's .. *son*. Oh, it was the tabernacle, Sir. The .. *tabernacle*. And being deprived of what he had formerly .. *enjoyed*. What had he formerly enjoyed? *The worship of God in the tabernacle*, and, therefore, he longed .. *for it again*. He loved God, and, therefore, he thirsted, as it were, .. *for Him*; just as the hart loved .. *the water brooks*, and .. *panted for them*.*

* The blessings of the Gospel are so frequently expressed under the emblem of water, wells of water, living waters, rivers, streams, fountains, springs, brooks by the way, &c., that the trainer, during this and subsequent lessons, might greatly enlarge, in strict analogy with the text. Our limits forbid almost any extension of this lesson.

Now, children, I wish to know your ideas of what David means, when he says that he panted after God as ardently as the hart did after the water brooks? How did he drink of spiritual streams? *Thinking about good things.* Anything else? *By reading the Scriptures.*

Very well. Tell me in what other way David could converse with God, besides reading the Scriptures. *By prayer.* Holding communion .. *with God* in .. *secret*, and in .. *public*.

You mean public and .. *private worship.*

Had David tasted of these things before, think you? *Yes.*

Was he now deprived of them? (Silent.)

Do you think that if David, the man after God's own heart, had actually been in possession of those blessings at the time he wrote this psalm, he would have panted for them?

No, Sir, he desired to have them; he desired to have what he had .. not got, but what formerly he .. had experienced; just as the hart panted for those .. streams of which it had formerly .. drunk.

Was David deprived of every means of intercourse with God? *No, Sir, he could pray.* Although he was hunted like .. *a hart*, and away .. *from public ordinances.* At the close of this lesson, or at any subsequent period, analogous points may be brought out, Scripture being full of such emblems, as the object of the text,—“Springs of water,” “Living streams,” “Rivers,” &c., &c.

The Bible trainer must not omit applying the lesson to the circumstances of children who do not long after the worship of God, and who, in the sanctuary, instead of *panting*, like David, are found not unfrequently half asleep.

We will now sing—

‘ Like as the hart for water brooks in thirst doth pant and
bray,

So pants my longing soul, O God, that come to thee I may.
My soul for God—the living God—doth thirst; when shall
I near

Unto thy countenance approach, and in God’s sight appear.’ ”

—*Stow’s Training System.*

SECULAR TRAINING LESSON.

AIR A CONDUCTOR OF SOUND.

“Children, we are to have a training lesson to-day upon Sound. You all know what sound is? *Noise*. What do you understand by sound? What is sound? *A noise*. You hear my voice just now; do you call it noise? *Speaking*. True, I am speaking, and you hear me speaking just . . . *now*; but would it be possible for me to speak without your hearing me? *No, sir*. Think for a moment. Am I speaking just now? *Yes, sir, you are speaking to yourself*. I am speaking, you think, but you . . . *do not hear*. Now, why is it you do not hear? When you hear me or any one speaking, you hear a . . . *sound*; or if I strike my hand on this . . . *desk*, you hear a . . . *sound*. You know what I am saying when you hear the sound of my . . . *voice*, and you know what I am doing by the sound of my . . . *hand*.

Well, I wish to know why it is that I can move my lips without your hearing me speak, or lay my hand on this desk without hearing a sound? Tell me what sound is. I must try to tell you.* You all know what air is?

* The trainer has developed or brought out the amount of the children’s knowledge. They know the facts, but not the reason.

A .. *substance* ; and however light air may be when compared with the .. *desk*, it is a .. *substance*. We say, "light as air;" air, however, has .. *weight*. Do you remember how heavy atmospheric air is? *It presses on all sides with a weight equal to 14 lbs. on the square inch.** It presses this way, and .. *that way*, and every .. *way*, equal to about 14 lbs. to .. *the square inch*. There is something substantial, which may be beaten, or squeezed, or .. *pressed*. If I move this slate on its broad side slowly, do you hear anything? *No, sir*. Now I shall move it smartly, what do you hear? *A sugh*. What is a sugh? *A sound*. Is sugh the proper word, children? *No, sir, sound.*†

Now, children, tell me how it is that you hear me speaking? *By the air*. When I strike my hand on the desk what happens? *There is a sound*. True, there is a .. *sound* ; but how is the sound produced? We shall see how it is. When I strike my hand upon the top of this .. *desk*, it makes the desk .. What does it make the desk do? Observe; I shall strike my hand upon this .. *wall*, and then upon the desk, and you will tell me which gives the greatest sound. Which, children? *The desk*. Why so? *It shakes more, vibrates.*‡ You think the stroke made the top of the table vibrate more than .. *the wall*.

* The children are understood to have had several lessons on air before, but none on sound.

— † In many quarters of the United Kingdom provincialisms will be given by children in the course of training; and this mode may be adopted to correct them.

‡ Although the whole body of the table may vibrate, it is preferable to confine the attention of the children to one point, so long as your statements involve nothing erroneous or contradictory.

Very well, then, why was there a greater sound from the table than from the wall? You told me that you heard me speaking by the .. *air*. How do you think you can hear the sound of my striking the desk? *By the air*. And the sound from the wall? *The air*. Then, why should there be any difference between the loudness of the sound from the table and the wall? You don't know.

You told me that the atmospheric .. *air*, the air that is in this .. room, is a .. *substance*. You saw me strike the air, which you say is a .. *substance*, very smartly with the .. *slate*, and you heard a .. *sound*. Now, you also told me that the table vibrated, that is .. *trembled*. By vibrating you mean .. What do you mean? *Trembling*, or .. *quivering*; that is to say, if the top of the table trembled, or .. *quivered*, it was set .. *a moving*, or in .. *motion*. The top of the table was not at rest, but in .. *motion*, moving very .. *quickly*. What did the top of the table strike against, for you know if the top of the table moved* it must move against something? When the top of the table vibrated like the top of a drum, what did it strike against? *The air*. The air being a substance, and filling every part of .. *this room*, was struck quickly by the vibratory movements of the .. *top of the table*. And .. What did the trembling or vibratory motion produce? *A sound*. The air was moved up and down quickly from its place on the .. *table*; and this rapid motion of the .. *air*, which is a .. *substance*, although not so heavy as .. *the table*, produced a .. *sound*, and a sound is a .. *noise*. Whether will there be a greater sound when I strike my hand smartly or softly

* This term, of course, had been pictured out during some former lesson on Motion.

upon the table? *Smartly*. Why? *Because it will vibrate the more*. The top of the table will rise up and .. *down, more*, and therefore it will .. What will it do? *Sound the more*. You will hear a greater .. *sound*, because the air is disturbed more by the greater vibration than .. *the little one*, than by the less .. *vibration*.

Tell me now, children, whether the air will sound when it is in motion or at rest? *When in motion*. Wind, you know, is air in .. *motion*. You say you hear the wind when .. *it blows*, that is, when the air is in quick .. *motion*; and when it cannot easily pass a house or a .. *man*, or a .. *tree*, it makes a .. *noise*, or a .. *sound*, and you say, O what a noise the .. *wind is making*; but when the air is not in motion, or moving only very .. *slowly*, you say there is no .. *wind*.

Now, children, you tell me that air in motion—What do you call air in motion? *Wind*. You tell me wind, or .. *air in motion*, striking against a house or a man makes a .. *noise*, and a noise is .. *a sound*. Well, if I strike my hand or the slate this way against the air, what will it produce? *A sound*. And what does it do to the air? *Sets it in motion*. My hand, or this .. *slate*, or any thing I strike the air with, moves it out of its .. *place*. And where does the air go to that has been moved out of its place? *To another place*. And where does that air go to? *To another place*, and so on still to .. *another place*; and so you see the whole air in a room will be set a .. *moving*.

We must now have some physical exercise, as I dare say you must be a little tired.* We cannot get through

* Rising up and sitting down simultaneously, twice or thrice, stretching out arms, heads up, shoulders back, feet in, heels close, &c. &c.

all that may be said on our lesson to-day; but I should like you to tell me in which way sound is carried through the .. *air*, what sound is, or in which way air conducts *sound*, whether the air be in this .. *room*, or .. *out by*, or in the .. *play-ground*, or any place where there is .. *air*; but I must first ask you one or two questions. Were I to speak loudly in the next room would you hear me? *Yes, sir*. Would you hear my voice equally well as if I were at the same distance from you, and we were all in the open air? *No, sir*, the *wall stops the sound*. Does the wall stop the sound? *Yes, sir*. Then how could you hear my voice were I in the other room? *It breaks it*. The wall breaks, or partially stops .. *the sound*. How does sound travel, that is, how does sound move? Does sound move in a straight line, or how? When I speak, or when the sound comes from a drum or a trumpet, do you think it moves straight from the place, from my mouth, for example, to you, like an arrow, or how? Do you know how the rays of light move? You don't know, I perceive. I shall tell you. Sound moves from the place from which it .. *comes* in a circular way, like waves, it is thought; and scientific men, or .. *philosophers*, well, we shall call them philosophers, think sound travels in a circular or roundish form, and they explain their meaning in this way: You have all seen a pond or pool of water? *Yes, sir*. When you throw a stone into the water, suppose the middle, or near the middle, of the water, what happens? *There is a plunge*. And after the plunge what do you see? *Waves*. Are the waves up and down this way, like waves of the sea, or how? *Round*. Wherever the stone strikes the .. *water*, it knocks it out of its .. *place*, and the *water*, where the stone entered, being pushed out of its .. *place*,

pushes the next piece of water out of its *..place* ; and so on, making *..* what does this pushing of the water do ? *Makes waves.* Of what shape are these waves ? I mean the small waves caused by the stone's being thrown into the pond ? *Round, or .. circular.* If I stand in the middle of a pond up to my breast in the water, and a person throw a stone a little behind my back, what will happen ? The waves will reach my *.. back* before they reach my *.. breast.* Would I feel the water moving or agitated at my breast ? *Yes, sir.* But if, instead of moving in circles, it moved like an arrow, would I feel the waves at my breast ? *No, sir.* You see it is because the waves, coming from the place where the stone was thrown in, are *.. round*, and they spread wider and wider, and get smaller and smaller,* till they reach the sides of the *.. pond*, that a person feels the waves at his breast as well as at *.. his back* ; but he would not feel them at his breast, so *.. much* as at his *.. back.*

What is the reason ? You know the reason ? *His back would stop them.* Entirely ? *No, sir, partly.* They would come round to his breast in *.. smaller waves.* He would feel the water moving at his breast, but not so much so as at *.. his back* ; and they would never stop till they reached the *.. side.* Like the waves of a steam vessel, they never stop till they reach the *.. shore.* I observe some children who may not have seen a stone thrown into a pond. I shall, therefore, show them an experiment. Jane, go up stairs to my house, and tell the maid to bring down a hand

* The gradual diminution of sound, as it travels from the place from whence it has been produced, may be taken up at next lesson.

basin and a jug of water ; the maid will come down with you instantly ; lose not a moment ; quick, child. We shall in the mean time sing one of your pretty airs, &c. &c. &c.

Now, children, look while I drop this stone into the water. Observe attentively what has happened. *The basin is filled with little waves*, in the same manner as the water in a . . pond. Observe again whether the . . waves . . What kind of waves? *Small waves*. What shape? *Circular*. Observe whether the circular waves are larger, where the stone enters the water, or at the sides of the basin? *Where the stone enters*, and they become smaller and . . smaller ; till when? *Till they get to the sides*. Large at . . first, and gradually smaller till they . . get to the sides. Now, children, it is supposed that sound travels, that is, it . . moves in the same way as the waves which you call . . What kind of waves? *Circular waves*, through the air. Do you remember what we called water, and milk, and air, and oil, the other day? *Fluids*. Air, then, is a . . fluid. You see the water move in this . . basin, and you hear that the air moves by the . . ear. The ear is the organ of . . hearing. The waves formed in the air although they should come from twenty or more places, reach the . . ear. What does the ear hear? *Sounds*. The air therefore conducts . . sound to . . the ear, or when the air moves quickly like . . wind, you hear a . . sound, or when you strike the air smartly as I did with the slate, you hear a . . sound, the air is driven out of its . . place, as the stone when thrown into . . the basin, threw the water out . . of its place, or as when a stone is thrown into a pond, or the . . sea. I wish you to tell me why it is thought that sound through the air is circular. Observe, I shall drop the stone again

into the basin of water ; now, little boy, hold this piece of wood steadily there, not in the middle of *..the basin*, but a little from the side, I mean a little distance from the place where I *..plump it in*. What in? *The stone*. Now, observe what happens to the waves which come one after another to the piece of wood? *They are broken, sir*. The waves are broken when they reach the *..stick*. They first strike the side of the piece of wood which is nearest to where the *..stone fell in*. And what happened to the circular waves? *They turned round* in little waves to the *..side*, to the other side, of the *..stick*. And of what shape were these little waves? *Round*. The large waves were *..round*, and the small waves broken by the stick being placed *..there* were still *..round*; so that any waves, whether large or *..small*, when they were broken by the *..stick*, went round to the opposite side, wider and wider, and still were *..round*. So it is supposed to be with the air, children. We said, a little ago, that the rays of light move in *..straight lines*, like an arrow, or nearly so, and now I tell you, that air, when agitated, that is, when it *..vibrates*, like the top of this desk, when I *..strike it*, that the air, when agitated like the water, when *..agitated*, moves in circular *..waves*. Were a gun fired at a distance, suppose a quarter of a mile from you, whether would you see the flash, or hear the* (report) sound sooner? *The flash of fire*. The flash emits or sends out a light; and as light moves in *..straight lines*, you see it before you hear *..the sound*, which moves, which way? *In waves*, which moves in circular lines, and therefore takes longer to *..come to our ears* than the *..flash*, than the light, from the *..gun*.

* Not yet pictured out.

Suppose you stood with your back to the gun, would you see the light? *No, sir.* Why? *The light goes straight,* and therefore would *..pass by.* Would you hear the sound? *Yes, sir.* Why? You don't know. You forget the experiment I made with the stick or piece of wood in the basin. Did the waves pass by the stick completely as the rays of light passed you? *No, sir, they came round it,* smaller, but still they came *..round it.* In what shape? *Circular.* Had the waves moved in straight lines like *..light,* they would not have moved round to the other *..side* of the *..stick.* There may be other reasons, children, why light moves quicker than *.. sound,* but this certainly is *..one reason.** So therefore it is supposed, (for we cannot see air as we see *..water,*) that the sound moves through the *..air,* or air when it is agitated, which produces *..sound,* moves on all sides in a circular *..form,* and like the waves in a pond or *..basin,* for this reason, that you hear the sound or report of a gun, even when you stand with your *..back to it.* The waves came to your *..ears,* and to *..our face.* In straight or curved lines, which think you? *Curved.* If straight, this would *..go past us,* but as they do not go past, what must this be? *Curved,* or *circular,* like the waves in the pond, or *..the basin,* or the *..sea.*

Now, children, you perceive that air is a conductor of *.. sound,* and that sound moves in *..circular waves.* At next lesson I shall tell you of other things that conduct sound. Let us have a marching tune, and we shall go for a little into the *.. play-ground."*—*Stow's Training System.*

* This is sufficiently particular and correct for the trainer's present purpose.

WEEKLY ROUTINE FOR A MIXED SCHOOL.

TIME.	8.45 to 9.	9 to 9.30.	9.30 to 10.5.	10.5 to 11.	11 to 11.15.	11.15 to 12.15.	12.15 to 12.30.	1.15 to 1.30.	1.30 to 2.	2 to 2.55.	2.55 to 3.10.	3.10 to 4.
MONDAY.	Assemble in Play-Ground.	Collection of School Fees.	Writing.	Arithmetic.	Play-ground.	Reading.	Vocal Music.	Assemble in Play-ground.	Secular Lesson.	Arithmetic.	Play-ground.	Book-keeping. — Junior Class, Reading.
TUESDAY and THURSDAY.	Ditto.	Bible Lesson.	Drawing. — Junior Class, Writing.	Drawing. — Junior Class, Arithmetic.	Ditto.	Ditto.	Attendance taken.	Ditto.	Ditto.	Ditto.	Ditto.	Grammar. — Junior Class, Reading.
WEDNESDAY and FRIDAY.	Ditto.	Ditto.	Writing.	Arithmetic.	Ditto.	Ditto.	Vocal Music	Ditto.	Ditto.	Ditto.	Ditto.	Etymology and Dictation. — Junior Class, Tables.

The School to be opened by singing and prayer in the Morning, and closed with prayer in the Afternoon.

WEEKLY ROUTINE OF READING CLASSES FOR A MIXED SCHOOL,

DAYS.	MONDAY, WEDNESDAY, and FRIDAY.			TUESDAY and THURSDAY.			
	TIME.	11.15 to 11.45.	11.45 to 12.	12 to 12.15.	11.15 to 11.45.	11.45 to 12.	12 to 12.15.
FIRST CLASS.		Reading under Teacher.	Reading under a Monitor.	Spelling under a Monitor.	Reading under a Monitor.	Spelling from dictation under a Monitor.	Spelling from dictation under a Monitor.
SECOND CLASS.		Reading under a Monitor.	Ditto.	Ditto.	Reading under Teacher.	Reading under a Monitor.	Spelling under a Monitor.
THIRD CLASS.		Ditto.	Reading under Teacher.	Ditto.	Reading under a Monitor.	Reading under Teacher.	Ditto.
FOURTH CLASS.		Ditto.	Spelling under a Monitor.	Reading under Teacher.	Ditto.	Spelling under a Monitor.	Reading under Teacher.

The Afternoon Classes will be generally under Monitorial superintendence.

HINTS TO DIRECTORS OF SCHOOLS.

PROCURING A TEACHER.—Applications for *teachers* should be forwarded to the office, No. 10, Liverpool-street, Finsbury. To prevent disappointment, a communication stating the character of the school, the number of children to be taught, and the amount and mode of remuneration, should be sent two or three months before a teacher is wanted. The travelling expenses of the teacher should be defrayed by the Committee.

SCHOOL FITTINGS.—To work out the plans advocated in the foregoing pages, the fittings required are simple and inexpensive. The accompanying plates are intended as a guide, and any communications on this subject addressed to the office will receive prompt attention.

REMUNERATION OF THE TEACHER.—When a school is situated in a neighbourhood presenting a fair field for exertion, we recommend that the friends of education should procure and fit up a suitable room, have it kept clean, and in the winter properly warmed, and in addition to the children's fees pay the teacher a fixed salary from £10 to £30, as the circumstances of the case may require.

SCHOOL FEES.—If the advantages of education offered are superior, the payments of the children may be fixed at a higher rate than is usual in the neighbourhood. A scale graduated according to the circumstances of the parents is most desirable; but all the children in the school should enjoy the same educational advantages.

OPENING A NEW SCHOOL.—Success materially depends on the measures adopted at this period. It is strongly recommended that the school should be commenced without any considerable publicity. If forty

children can be found willing to attend, the teacher will have abundant occupation for a month in bringing these into order—establishing his authority, and training to habits of obedience and regularity. At the expiration of this period the number may be increased to sixty, and after three months the school may be filled. For the first quarter the teacher should be left to work out his plans undisturbed by the presence of visitors, and uncontrolled by the supporters of the school. The adoption of any other course will, in most cases, be fatal to success.

VISITING THE SCHOOL.—It is essential to the order of a Training School that the teacher should not be interrupted whilst engaged in tuition. A notice to this effect, placed in a prominent position in the school-room, will be very useful.

SCHOOL HOURS.—It will be found advantageous to allow only the interval of an hour between the morning and afternoon school. The children are thus kept from the pernicious influences of the streets; and the teacher, terminating his duties at an earlier period, need not leave the school during the day—an arrangement of the greatest importance, and which, I am happy to know, the students of this institution are prepared to adopt.

CONGREGATIONAL BOARD OF EDUCATION.

The educational movement of 1843, consequent upon the agitation which Sir James Graham's Factory Bill excited, led to the formation of this Board, the great object of which is to uphold the principle that education must be religious, and must therefore be independent as well as voluntary.

From the first the Board has laboured to testify to the value of a popular and liberal system of education for all classes,—has kept before the public mind, in the metropolitan and provincial meetings of the Congregational Union, the claims of the people in opposition to Government authority over the common school; and during the last year it originated the Crosby Hall Lectures, which, at considerable expense, were widely diffused through the country in the *British Banner*. Afterwards published in a separate volume, these lectures have been extensively circulated by sale, and nearly 400 copies have been sent to members of both Houses of Parliament.

The Board has assisted numerous schools, in different parts of the country, recognising the principle on which it was formed; having aided in the erection of their buildings, and subsequently in sustaining their operations. Want of sufficient funds has, unhappily, prevented the continuance of this aid, which is still greatly required for many schools in rural districts.

The secretary of the Board co-operated, in conformity with its principles, in the educational movement in Essex, which was crowned with happy and lasting results.

The Normal School at Brecon had its origin in the efforts of this Board, and has been partly supported by its grants. Suitable buildings are now in process of erection for it at Swansea. By this means a stimulus has been given to the cause of education throughout the principality.

A Normal School at Rotherhithe for female teachers, established by this Board, has, during the last three years, been in most efficient operation, under the superintendence of Miss Whitmore. Forty teachers have been trained; each pupil having continued the term of twelve months. Eighteen are now in the establishment. Since this

Normal school was commenced, the Board has revived and conducted with great success the Herold's School for girls at Rotherhithe, which had been liberally placed by the trustees under the direction of the Board, as a model school.

A second Normal School has been formed in Liverpool-street for the purposes of the Board. Seventeen young men, of promising abilities, are in course of training, under the direction of their principal, the Rev. W. J. Unwin, A.M. To give greater efficiency to this department, and afford facility for such improvements as the system of education requires, the Board has arranged with the trustees of the school in Jewin-street, and taken the entire management of that institution as a model school for the male pupil teachers. A master well qualified for the office has been engaged, and has entered on his duties under the superintendence of, and in co-operation with, the principal of the Normal School.

The Board yet contemplates an enlargement of its sphere of effort in the aid and inspection of schools, in correspondence with teachers, in providing school publications and materials, and in taking counsel with educational committees, whenever there is a desire for mutual effort and co-operation. The pecuniary resources of the Board have hitherto been readily contributed in answer to applications for support. About seven thousand pounds have been raised and expended since its formation. But as now its plans and measures are more matured, and it is desired to give increased energy to its proceedings, the Board respectfully yet hopefully solicits greater support, in the form of annual subscriptions, and such other proofs of liberal confidence as present measures may seem to deserve of generous friends.

Rules of the Board of Education, established, London, 1843, in connexion with the Congregational Union of England and Wales.

I. That this Board is expressly constituted to promote popular education, partaking of a religious character ; and under no circumstances receiving aid from public money, administered by Government.

II. That the constituency of this Board shall consist of the money contributors,—namely, donors of £5 and upwards, and subscribers of 10s. per annum and upwards ; and also of delegates from school committees, in the proportion of one delegate for every £1 per annum contributed ; and that such constituency shall hold an annual meeting for the transaction of business in the month of May, in London, when the treasurer, secretaries, and the members of the Board shall be elected. The treasurer and secretaries of the Congregational Union shall be, *ex officio*, members of this Board.

III. That the chief objects for which this Board is constituted are :—

1. The establishment of Normal Schools, for training male and female teachers, for day and infant schools.

2. The inspection of day schools in connexion with the Congregational body.

3. The collection of educational statistics respecting congregational day, Sabbath, and infant schools.

4. The establishment or aiding of schools, by grants of money, books, or otherwise.

5. The recommendation of the most approved books for schools, and, if necessary and practicable, the compilation of such as may be desirable.

6. The advancement of popular education by public meetings, deputations, the press, and by any other means approved of by the Board.

IV. That no candidate for admission into a Normal School in connexion with this Board shall be eligible who is not in communion with some Christian church : [or whose Christian character is not otherwise well attested?]

V. That while this Board is constituted to act denominationally, it entertains the most cordial consideration for all other evangelical denominations, who, rejecting Government aid, may be willing to co-operate with this body in friendly emulation for the public welfare, as well as to present a firm and general resistance to State interference in educational matters.

VI. That the education given in schools connected with this Board shall be conducted on evangelical views of religion ; that neither the learning of any denominational formulary, nor attendance on any particular place of worship, shall be a condition of admittance into them ; that any committee of a school, or of an auxiliary, will not be acting contrary to the rules of this Board by admitting members of other denominations to share in either the support or management of such schools ; and that no school so constituted shall be on that account less eligible to receive any needful help from the Board.

VII. That all schools in which the religious teaching is evangelical, although not entirely Congregational in their management, and which receive no aid from the State, shall be eligible for union with this Board : and it shall be a fundamental regulation that all arrangements as to the substance and manner of teaching, with the entire of the internal government of such schools, shall be in the hands of the Local Committee.

VIII. That schools subscribing to the funds of this Board shall have the preference in selecting teachers from its Normal Schools.

IX. That this Board shall report its proceedings at the

spring and autumnal meetings of the Congregational Union; and, if deemed desirable, shall hold a public meeting in London, in the spring, and an autumnal meeting in the provinces.

Note.—These rules, prepared from the resolutions passed at Derby, in 1847, will be presented for confirmation at the next annual meeting of the constituents of the Board.

TREASURER—SAMUEL MORLEY, Esq.

SECRETARY, *pro tem.*—WILLIAM RUTT, Esq.

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— Dr. CAMPBELL
— JOHN CURWEN
— W. FORSTER
— J. C. HARRISON
— T. JAMES
— J. KENNEDY, A.M.
— Dr. MASSIE
— W. S. PALMER
— Dr. REED
— G. ROSE
— G. SMITH
— J. VINEY
— A. WELLS

W. D. ALEXANDER, Esq.
JAMES CARTER, Esq.
HENRY CHILD, Esq.
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GEORGE SIMMONS, Esq.
JAMES SPICER, Esq.
HULL TERRELL, Esq.
JOSHUA WILSON, Esq.
D. W. WIRE, Esq.

OFFICE, No. 10, *Liverpool-street, Finsbury.*

CORRESPONDING MEMBERS.

<i>Birmingham</i> ... Manton, H., Esq.	<i>Leeds</i> ... Reynolds, Rev. H.R.
<i>Bocking</i> ... Craig, E. G., Esq.	" ... Baines, E., Esq.
<i>Bradford</i> ... Salt, Titus, Esq.	<i>Manchester</i> ... Hadfield, G., Esq.
<i>Bristol</i> ... Roper, Rev. H. I.	<i>Newcastle</i> ... Rogers, J. G., B.A.
<i>Clifton</i> ... Burder, Rev. J., A.M.	<i>Newport, I.W.</i> ... Giles, Rev. E.
" ... Gregory, Rev. W.	<i>Norwich</i> ... Alexander, Rev. J.
<i>Canterbury</i> ... Cresswell, Rev. H.	" ... Reed, Rev. A., B.A.
<i>Cheltenham</i> ... Brown, Rev. A.M.	<i>Nottingham</i> ... Gilbert, Rev. Josh.
<i>Colchester</i> ... Davids, Rev. T. W.	<i>Plymouth</i> ... Derry, David, Esq.
<i>Chard</i> ... Griffith, Rev. W. H.	" ... Rooker, Alfred, Esq.
<i>Derby</i> ... Gawthorn, Rev. J.	<i>Reading</i> ... Curwen, Rev. S.
<i>Farnworth</i> ... Barnes, T., Esq.	" ... Morley, W. W., Esq.
<i>Halifax</i> ... Pridie, Rev. James	<i>Salford</i> ... Poore, Rev. J. L.
" ... Crossley, John, Esq.	<i>Sheffield</i> ... Smith, J. W., Esq.
<i>Hanley</i> ... Fletcher, Rev. Jos.	" ... Leader, R., jun. Esq.
<i>Huddersfield</i> ... Glendenning, Rev. J.	<i>Taunton</i> ... Pollard, F., Esq.
<i>Leicester</i> ... Cripps, Joseph, Esq.	<i>Witham</i> ... Butler, W., Esq.
" ... Nunneley, Ald. T.	<i>Wigan</i> ... Ryley, T. C., Esq.
" ... Legge, Dr.	<i>Yarmouth</i> ... Russell, J. S., Esq.
<i>Liverpool</i> ... Kelly, Rev. John	" ... Shelley, John, Esq.
" ... Blackburn, T., Esq.	<i>Fork</i> ... Parsons, Rev. James
" ... Crossfield, W., Esq.	" ... Leeman, Geo., Esq.
<i>Leeds</i> ... Scales, Rev. Thos.	

Rules suggested for Auxiliaries.

I. That an auxiliary be now formed, to be called the _____ Auxiliary, for the purpose of co-operating with the Congregational Board of Education.

II. That persons subscribing 5s. per annum, be members of this auxiliary; and those subscribing 10s. per annum, be ranked as constituents of the Board.

III. That this auxiliary be managed by a treasurer, secretary, and committee, to be chosen by the members annually.

IV. That the duty of the secretary shall be to summon, attend, and take minutes at all meetings of the committee, and enter the same in a book; to receive the subscriptions, and pay them to the local treasurer; to correspond with the London Board, and generally to promote the objects of the Auxiliary.

V. That the treasurer shall transmit the amounts received to the office in London, deducting such expenses as have been approved by the committee.

VI. That the committee shall meet, at least, once in every three months.

VII. That this auxiliary shall hold an annual meeting at such time as the committee may appoint, to receive the accounts, and to elect a committee and officers for the year ensuing.

NORMAL SCHOOLS.

MALE DEPARTMENT,

No. 10, Liverpool-street, Finsbury;

FEMALE DEPARTMENT,

No. 2, Goldsworthy Place, Rotherhithe.

These institutions are designed to prepare, as teachers for infant and juvenile schools, young persons between

the ages of eighteen and thirty, members of any evangelical denomination, of decided piety, possessing suitable qualifications, and who are not favourable to Government aid in education.

The term of training is not less than twelve months, which is divided into three sessions—viz., September 1st to 24th December; January 1st to March 25th; and March 25th to July 31st. At the commencement of each session students are admitted and schools supplied with teachers.

Board and lodging are provided, for which a small weekly payment is required of the students. In the male department, £1, and in the female, 12s. is paid, on entering, for books, which are supplied at the wholesale price. Expenses for medical attendance, washing, and travelling, are defrayed by the pupils.

Every approved candidate is received on two months' probation. No person, however, will be continued for that period, if found to be indolent or neglecting the classes or duties of the school.

Certificates will be given to students who honourably complete their course.

Applications for admission must be addressed to the office of the Congregational Board of Education, 10, Liverpool-street, Finsbury.

* * Information will be furnished to intending applicants as to a suitable course of study, which may be pursued between the time of making application and entering the Institution.

NORMAL SCHOOL LIBRARY.

Donations of Books—Philosophical Apparatus—Mineralogical Specimens—and Articles of British and Foreign Manufacture, will be most acceptable, and may be forwarded to 10, Liverpool Street.

INFANT AND JUVENILE MODEL TRAINING SCHOOLS, JEWIN-STREET,

Conducted by Mr. David Cruikshank, assisted by the Students of the Normal School.

INFANT DEPARTMENT.—Children are admitted into this school on attaining the age of four years. They are instructed in reading and spelling, the elements of arithmetic, geography, natural history, and such branches of general knowledge as are suited to their capacities.

JUVENILE DEPARTMENT.—Into this department children enter as soon as they can read the Second Class Book. The course of instruction comprises reading, spelling, writing, slate and mental arithmetic, English grammar, etymology, composition, history, geography, natural history, the elements of natural philosophy, geometry, mensuration, algebra, vocal music, and drawing.

Terms: payable in Advance.—Infant department, 2d. per week; 8d. per month; 2s. per quarter. Juvenile department, 4d. per week; 1s. 4d. per month; 4s. per quarter.

ADDRESS TO PARENTS.—"The parent and school-master should go hand in hand. There should be mutual confidence, mutual aid, and hearty co-operation. It is the imperious duty of every parent to take a deep interest in the school where his children are taught."—*Fireside Education.*

The Jewin-street schools are intended to impart a superior English education, religious in its influence, but without any sectarian bias. The most successful methods are adopted; a firm but mild rule over the general behaviour of the children is maintained; and in both departments lessons from the Bible are daily given. Thus

the formation of character on Christian principles is anxiously sought. It is felt, however, that the co-operation of parents availing themselves of the advantages of this Institution is essential to success, and their attention is requested to the following particulars:—

1. *Punctuality of Attendance.*—The school-hours are, in the morning, from nine to half-past twelve; and in the afternoon, from half-past one to four. A pupil coming later than five minutes after the time of assembling cannot be excused, except by a note from his parent. In cases of absence, a printed form of inquiry will be forwarded, which must be returned with a statement of the cause. A child attending irregularly cannot be retained.

2. *Preparation of Lessons.*—The instruction given in the school must lose more than half its efficiency if not connected with the preparation of lessons at home. The children will be supplied with the requisite books on the lowest terms, and small weekly payments will be taken on Friday mornings. It is hoped that parents will be fully sensible of the advantages that may thus accrue to their children, and will not only meet the trifling expense of books, but insist on the lessons set by the teacher being thoroughly learnt.

3. *Complaints.*—The teacher will readily investigate any reasonable matters of complaint; and it is requested that parents should communicate with him before expressing any opinion to a pupil.

4. *Visiting the School.*—Parents are invited to inspect the school, but no conversation can be entered into with the teacher while he is engaged in tuition. This may be done at the change of exercises in the school.

5. *Punishments.*—The discipline of the school will be carefully maintained. Corporal chastisement will in no

case be resorted to. When milder means are unavailing, a pupil will not be allowed to continue.

6. *Holidays*.—Saturday is the weekly holiday, and at the expiration of each quarter the school will be closed for one week.

7. *School Fees*.—The collection of the weekly payments occupies a considerable time, and no child should neglect to bring his money on Monday mornings. The adoption of monthly or quarterly payments in advance would greatly tend to increase the efficiency of the school; and the desirableness of this arrangement is urged on the attention of all to whom it would not be seriously inconvenient.

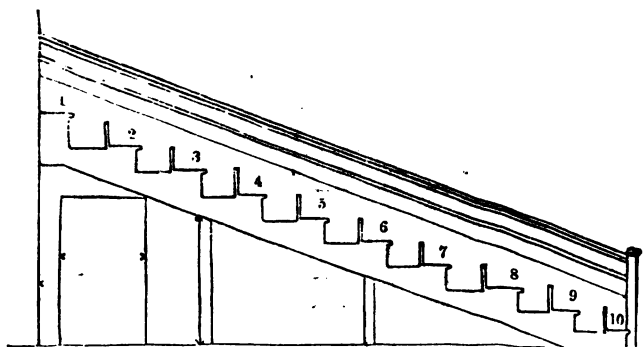
8. *The Mid-day Hour*.—The interval between the morning and afternoon school is diminished to an hour, in order to keep the children from the evil influences of the public streets. The teacher will be in the school-room from a quarter to nine till four; and any of the scholars may bring their dinners with them.

9. *Admission*.—Children are admitted on Monday mornings, from half-past eight till nine o'clock.

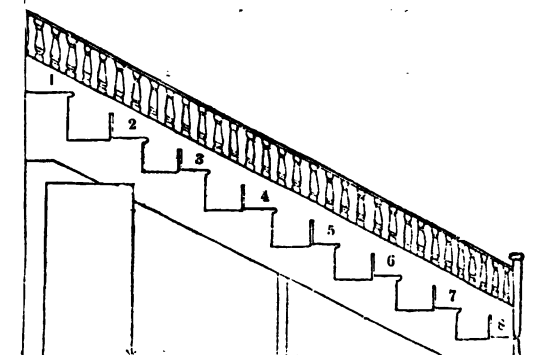
10. *Advanced Pupils*.—Such scholars as have made any considerable attainments will be permitted to attend some of the classes of the Normal school.

11. *Library*.—Books will be given out every fortnight to the children of the juvenile school whose attendance is regular, and whose conduct is unexceptionable. It is hoped that parents will see that the books are kept clean, carefully read, and punctually returned.

GALLERY—INITIATORY OR INFANT DEPARTMENT.



GALLERY—JUVENILE DEPARTMENT.

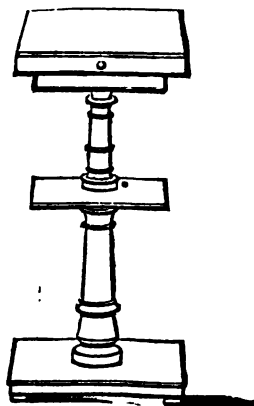


Infant Gallery.—Dimension of Seats.				Juvenile Gallery.—Dimension of Seats.			
No.	Breadth.	Height.	Footboard.	No.	Breadth.	Height.	Footboard.
1.	11½ in.	11 in.	13½ in.	1.	12 in.	16 in.	16½
2.	11	9½	13½	2.	12	14½	16½
3, 4.	10½	9½	13½	3.	12	13½	15
5, 6.	10	9	13	4.	11	12	15
7.	10	8½	13	5.	11	12	14
8.	9	8	13	6.	11	12	14
9.	9	7½	13	7.	10	11½	13½
10.	9	7	—	8.	10	9	13½

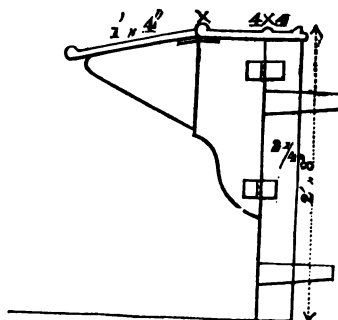
Height of the open railing not solid board for resting the back—Infant, 10 inches; and Juvenile, 11 inches.

N.B.—The Footboard is sunk the thickness of the wood behind the small railing.

BIBLE STAND, &c.

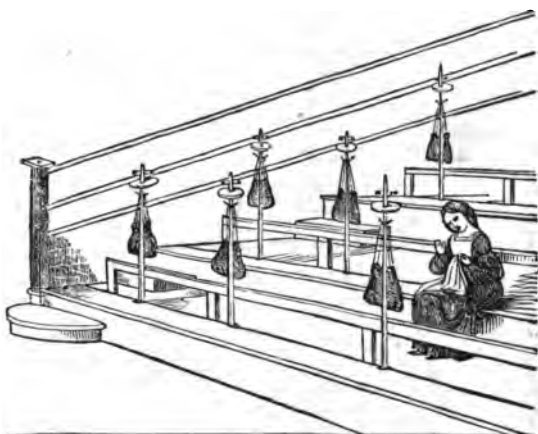


WRITING DESK.



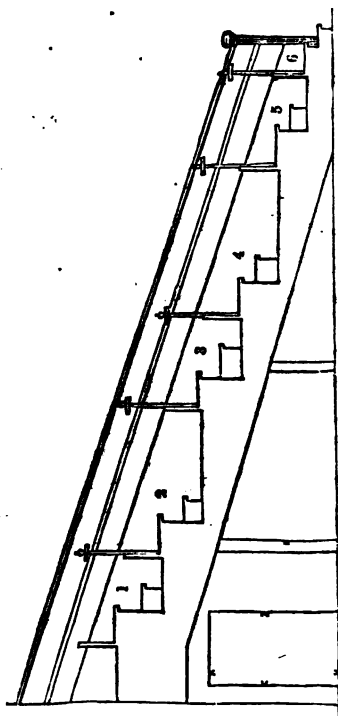
The writing Desks are fixed to the sides of the School-room ; or when made double, they are moveable, and fold down close against the wall, leaving the centre area clear when the desks are not in use.

GALLERY—FEMALE SCHOOL.



NOTE.—Without the small table for the girls' work, &c., this gallery is very suitable for a Senior department.

SECTION, GALLERY--FEMALE SCHOOL



Divisions of Seats, &c.

No. 1.	Breadth.	Height.	Width of Footboards.
2.	11½ in.	15½ in.	20 in.
3.	11½	16	36 -- passage.
4.	11	14	20
5.	11	13	36 -- passage.
6.	11	19	20
	11	11½	20

Height of the back rails, 11 in., of wooden stalks, 33 in.

SCHOOL BOOKS AND MATERIALS.

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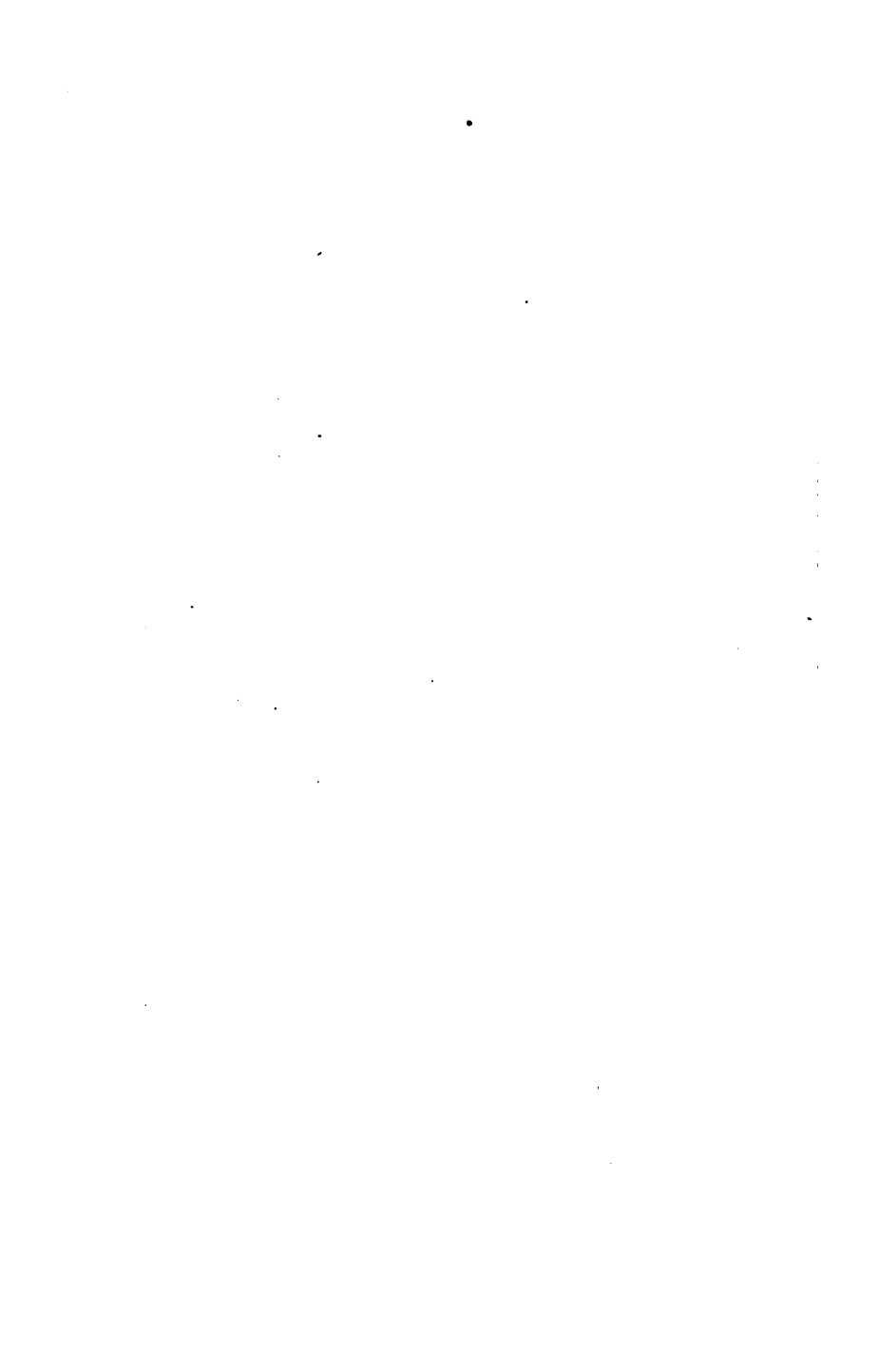
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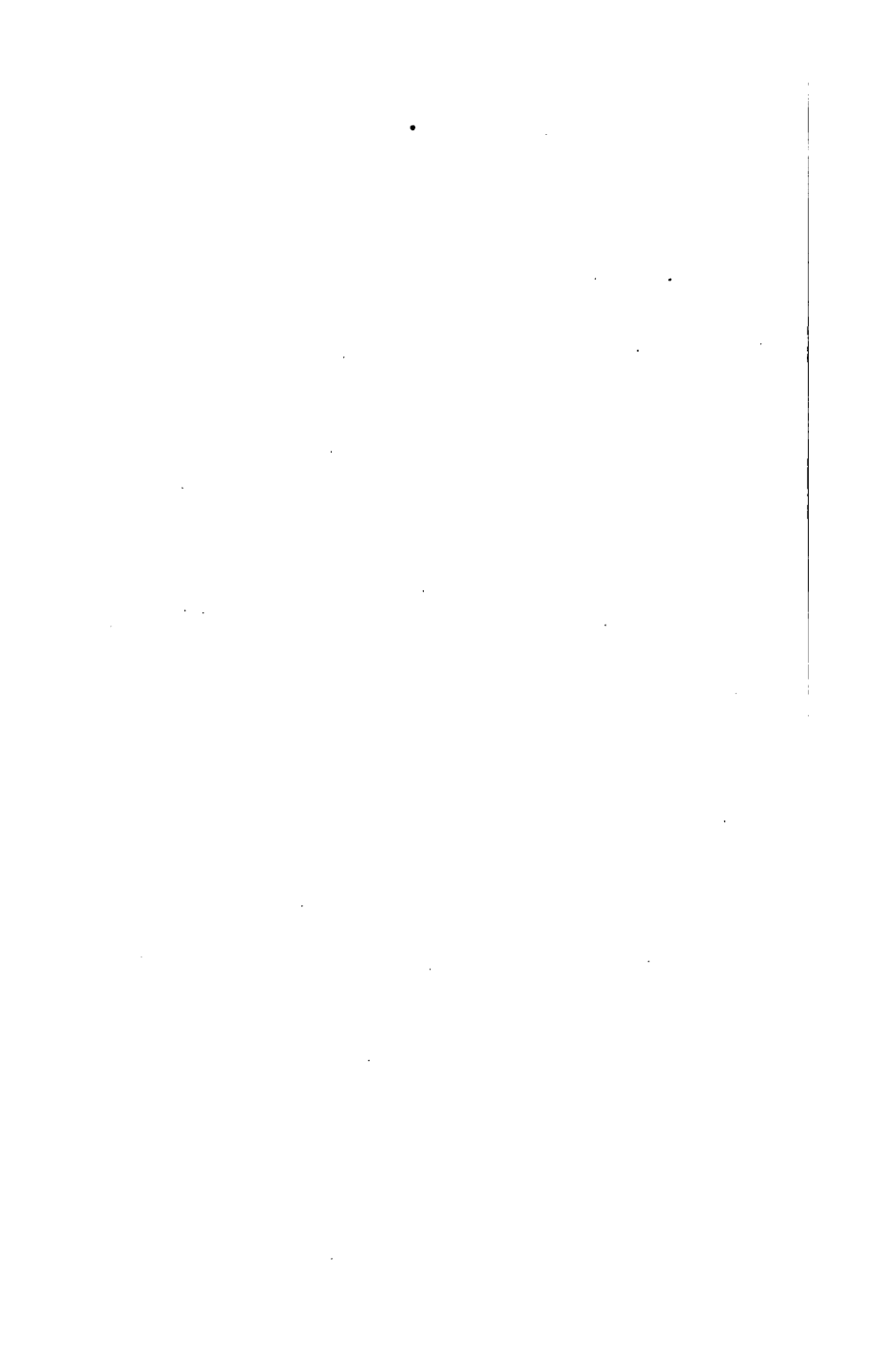
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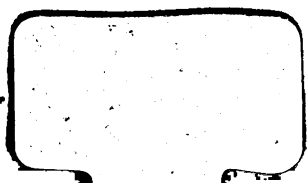
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